

Ancient Greece

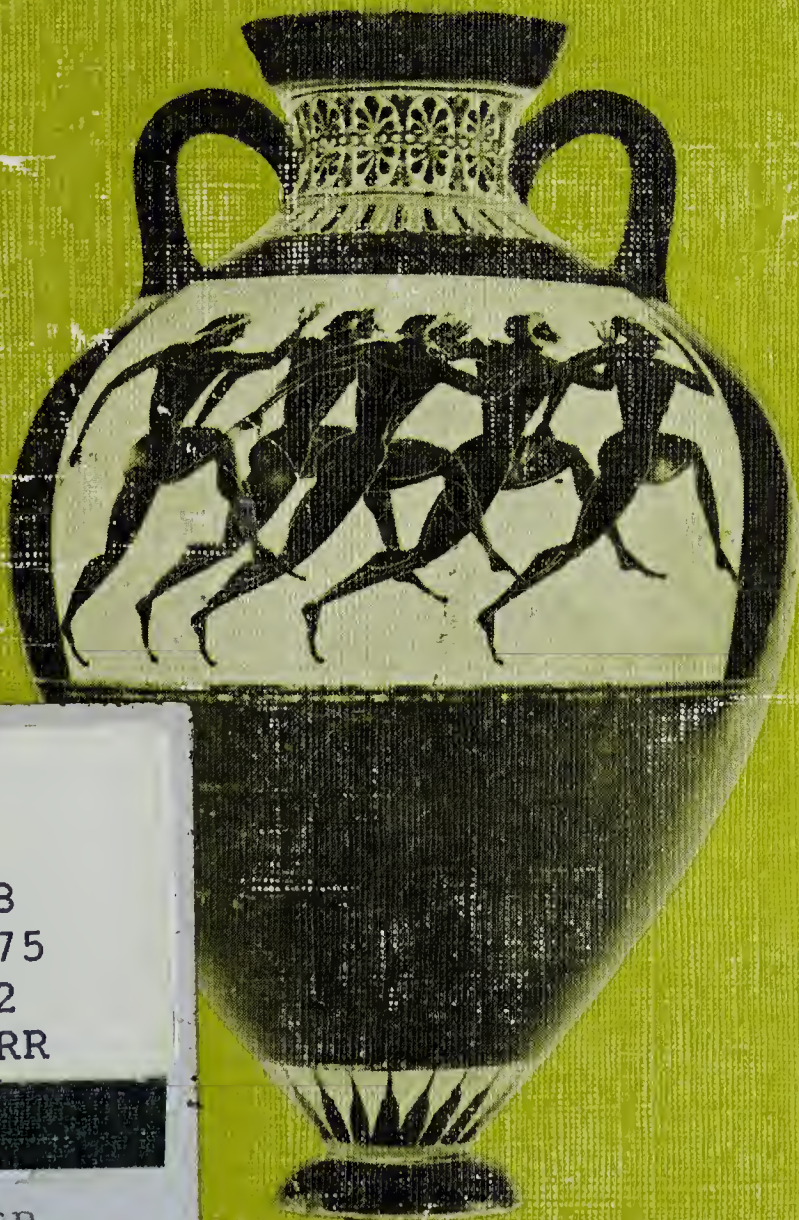
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Ancient Greece

L. F. Hobley

Illustrated by Belinda Swanson



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


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How to use this book

In this book you will find lots of information about the way people lived thousands of years ago in Ancient Greece. Some of the information is written down for you to read and some of it is in pictures. Study the pictures very carefully because they will tell you a great deal about life in those days.

In addition to the information this book also contains many things for you to do. Sometimes you will be asked to write in your own words, sometimes to answer questions and sometimes to draw the pictures. All the things to do in your exercise book (or if you wish in a separate scrapbook) are numbered and printed in heavy type like this:

1. Things to do.

If you decide to do the exercises on paper and stick them into a scrapbook you can collect pictures of the things you write about and put them into your scrapbook as well. In this way you can make a book about Ancient Greece which would be nice to keep. Your teacher will tell you where to write for pictures from museums but you will probably find lots of pictures for yourself if you look for them in comics, magazines and newspapers. Start looking for pictures now and keep them in a large envelope until you need them to illustrate a page of your book.

Time Chart

Date	Period	Events	Buildings, Art, etc.
2000 B.C. to 750 B.C.	Invasion and Settlement	Country overrun: Ionians, then Dorians. Settlement in city states. Siege of Troy. Homer. Alphabet in use. Olympic Games.	Alphabet of Greek letters. Poems of Homer. Homeric figures on vases. Buildings of carved stone.
750 B.C. to 550 B.C.	Overseas colonies founded	Greeks became great traders. Founded cities in Sicily, Italy, North Africa and Black Sea coasts. Beginnings of science.	Doric temples. Statues of the Gods. Painted pottery. Large merchant ships.
550 B.C. to 492 B.C.	Democracy established	Rule by kings or aristoi replaced in Athens and other cities by democracy. Growth of science.	Ionic temples. Fine painted pottery. Painted statues.
492 B.C. to 479 B.C.	War with Persia	Persians defeated by Athenians at Marathon. With Spartan help Persians again defeated.	Improved warships. Plays by Aeschylus.
479 B.C. to 432 B.C.	Athenian Power	Athens rebuilt after destruction by Persians. Under Pericles Athens became rich and powerful.	Parthenon built with sculpture by Phidias. Plays by Sophocles.
431 B.C. to 336 B.C.	Civil War	War between Greek cities led by Athens and Sparta. Greek strength and unity destroyed.	Buildings in Corinthian style. Theatres. Plays by Euripedes.
336 B.C. to 220 B.C.	Greece under Macedonians	All Greece conquered by Philip of Macedon. Alexander spread Greek ideas.	Alexandria founded. Archimedes invented machines, studied science.
220 B.C. to 146 B.C.	Conquest by Rome	Greek cities fought one another, then conquered by Romans.	The Agora rebuilt. Eratosthenes studied mathematics and geography.

Chapter 1 Settling in Greece



The Greek countryside

Today Greece is one of the smaller countries in Europe. Thousands of years ago the Greek people did not live in Greece, but in the land to the north-east. They lived in tribes or family groups. They did a little farming, but they depended mainly upon their cattle. They wandered from place to place with their herds, carrying their few belongings in clumsy wagons. When they settled they built huts or made tents for a time, but they did not have any real towns. They did not know how to read or write.

Nearly four thousand years ago, one of these tribes, called the Ionians, moved into Greece. The men and women of this tribe learned from the people already living there how to make buildings of stone.

Then another Greek tribe, called the Dorians, entered the country. They were fierce, warlike people. They destroyed the towns and temples they found. The palaces crumbled away, while bands of Dorians fought to possess the land.

The Dorians had one great advantage in the fighting: they had learned how to use iron for

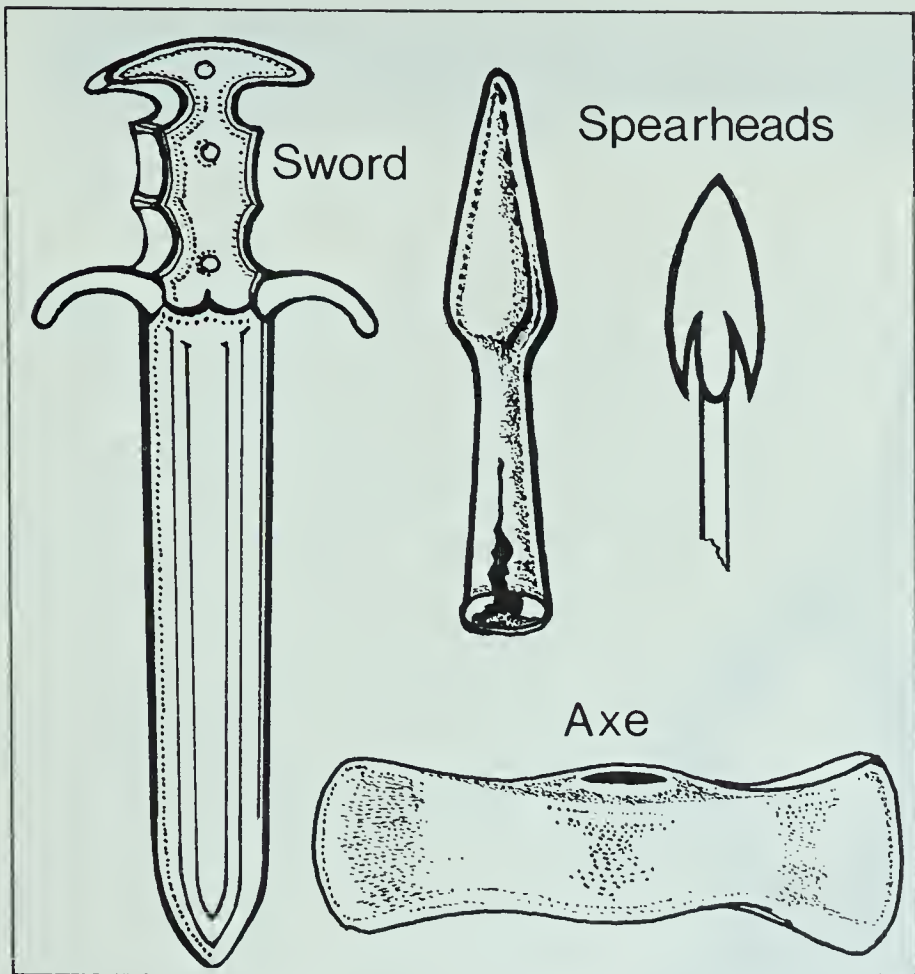
making weapons and tools. These were much better than the bronze weapons of the Ionians and other people living there. You can see some of these bronze weapons in the diagram on the opposite page. Many of the Ionians fled to the east, or to the islands or the coast of Asia Minor.

1. Choose the best one from the following set of statements and write it out.

The early Greeks lived a wandering life because:

- (a) they had no real towns.
- (b) they wanted to take their cattle to wherever there was a good pasture.
- (c) they were looking for a place where they could settle down.

2. What great advantage did the Dorians have which meant they could drive the Ionians out of the country?



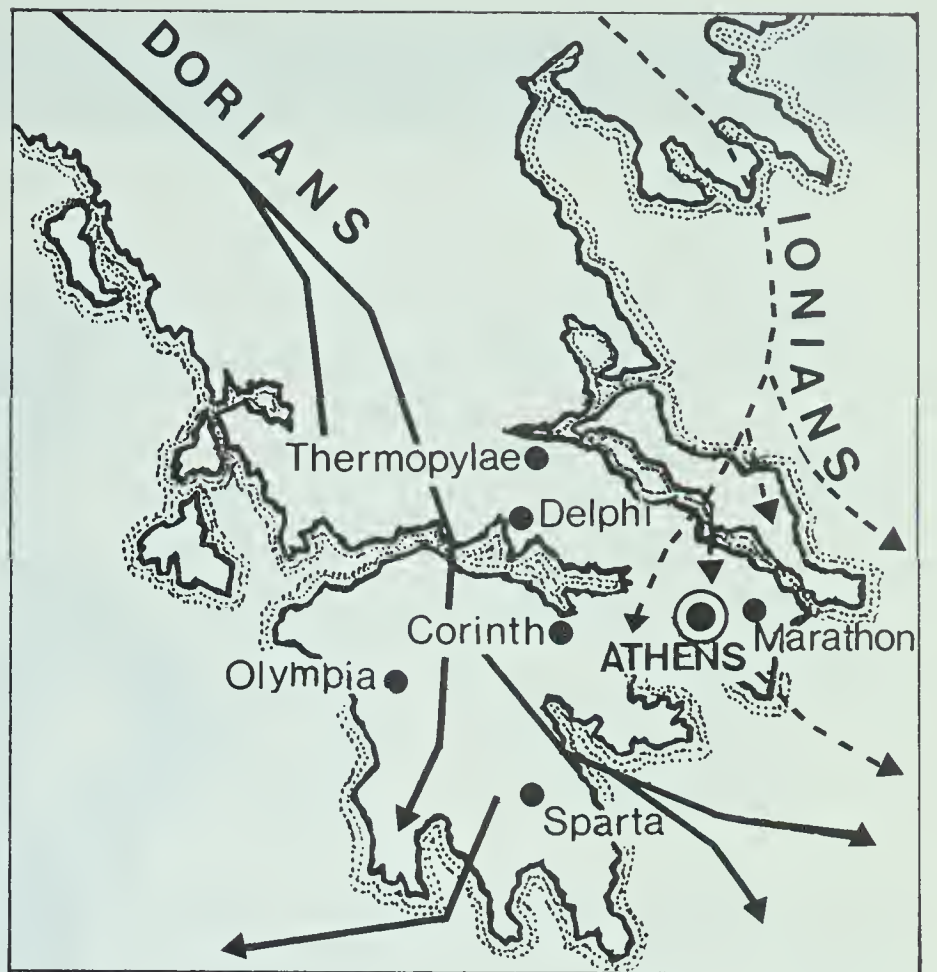
Ionian bronze weapons

Greece is a land of high mountains which cut off the valleys and little stretches of lowland near the coast from one another. You can see a stretch of Greek countryside in the photograph on the opposite page. When the Greeks settled in the land, they did not form one Greek country or state, but each tribe found a sheltered piece of lowland to make its home. There the people of that tribe had their own king (or chief), their own temple, their own little country. These are known as *city states*.

Today most countries or states are quite large, with a number of cities, and many towns and villages. The Greek city states usually had only one small city, such as Athens or Sparta, both of which are shown on the map at the top of the page. As soon as the number of people grew fairly large, bands of citizens went away by sea to form other city states, often hundreds of kilometres away.

The little Greek city states often fought one another, but some of them would unite against an enemy from outside. All Greeks thought that their way of life was better than that of any other people, and they called all non-Greeks barbarians.

3. Draw the map of Greece in your book and mark in all the names.



The main routes into the Greek islands taken by the Ionians and the Dorians

4. Answer the following questions in your own words.

What is the Greek countryside like?

Why did the Greeks set up lots of small city states?

What happened when the number of people living in a city grew fairly large?

Why did the Greek city states sometimes unite?

All the Greeks spoke the same language, they believed in the same gods and goddesses, and told and enjoyed the same stories of the ancient Greek heroes. Later they began to use the same alphabet, which had been invented by another people called the Phoenicians. This meant that Greek ideas could be written down and understood wherever the Greek language was spoken. So their language, their religion and their writing helped to keep the Greeks together as one nation, although they had so many separate city states.

5. What three things helped to keep the Greeks together as one nation?

6. See if you can find out the names of any Greek gods and goddesses.

Chapter 2 Spartan Children



A Spartan girl running

Athens was the greatest of the Ionian Greek cities, and Sparta was the greatest of the Dorian cities. They were very different, and became rivals. You can see the position of each of them on the map on page 7.

The difference began in the treatment of the children. Everywhere in Greece children were taught to obey their elders. In Sparta the laws of the city were very strict, especially the laws about how Spartan children were to be brought up. The whole idea was to make them strong, brave, tough and obedient, so that when they were grown up both men and women would do everything to defend Sparta and make her strong. In Sparta everyone looked up to the soldiers, and thought they were the most important people.

Sparta had no use for weakly children. Soon after birth, the babies were examined by the chief men. Those that were strong and well-shaped were allowed to live but the others were taken up to the mountains and left to die.

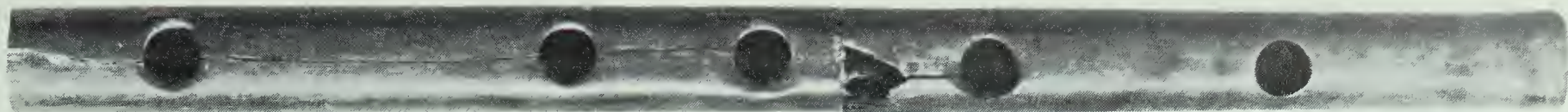
Those who were kept were treated roughly. They were not allowed to be fussy over food, they were not to be afraid of the dark, or of being left alone, and they were never to cry or have screaming fits.

1. Why were Athens and Sparta great rivals?

2. Choose the best statement from the following group and write it out.

Spartan children

- (a) were examined by the chief men soon after birth.
- (b) were valued only if they were likely to make strong, tough and obedient soldiers.
- (c) were not allowed to cry, or to be afraid of the dark or of being left alone.
- (d) were allowed to live only if they were strong and healthy.



A flute

When Spartan boys were seven years old they were taken from their families. From that time they belonged to the state, and not to their parents. They were taught a little reading and writing, and enough music to enable them to sing the marching songs and play on the flute the tunes to which the Spartans marched to battle. But almost all their schooling was learning how to wrestle and fight, how to endure hardship and extremely severe exercise. Their hair was cut short, and they marched barefoot.

They lived together in barracks, sleeping on rushes on the floor. They had only the coarsest food, and not enough of that, so that they would be forced to forage for themselves. It was all right to lie and steal for this, so long as they were not found out. They were allowed only one garment a year, so they learned to withstand cold and rain. Above all they were taught to be obedient. They were whipped severely for the slightest fault.

As Spartan boys grew older, things were made even tougher for them. When they were sixteen, they had to go through various endurance tests. Then each boy had to go out into the country and live alone, hunting for his food.

He was also expected to hunt slaves by night, and to kill at least one. After that he was considered fit to be a Spartan citizen.

In most Greek cities girls stayed at home and learned only things useful in the house, but in Sparta the girls were taught to wrestle, to throw the javelin and to take part in other public sports. The photograph on the opposite page shows a Spartan girl running. Since girls were to be the mothers of Sparta's future warriors, they must be strong and healthy.

3. What do you think was good about the way Spartan children were educated, and what was bad?

4. Try to imagine that you are a Spartan boy aged sixteen. You are sent out into the country, by yourself, to hunt for food. Write a few sentences to describe how you feel about this.

5. Write a few sentences to explain why Spartan girls were taught to take part in sports.



Wrestling



Spartan boy being whipped

Chapter 3 Athenian Children



Girls playing knucklebones

In Athens, the father was allowed to do just as he pleased with his children. He could decide whether to keep the child alive, or expose it. Exposing it meant putting it out in a clay pot either to die, or to be taken and brought up by somebody else, who might rear the child, and then sell him or her as a slave. Many children, particularly girls, were got rid of in this way.

Athenian children had many toys to play with: rattles, carts, horses on wheels, pigs, doves, furniture, balls, knucklebones and other games. They kept dogs, ducks, mice, weasles and grasshoppers as pets.

The boys usually started school at about the age of six. Girls did not go to school, but were taught at home by their mothers.

The son of richer parents had a slave attendant, called a *paedagogos*, who went with him everywhere, teaching him good manners, and carrying a birch to make sure that he was

obedient. All the time the boy was at school, the *paedagogos* stayed in the classroom, sitting cross-legged on a stool, switch in hand, watching his young master. The schoolmaster sat on a short-legged chair with a back. The assistant teachers and the pupils had stools without backs. There were no tables or desks, and the pupils wrote with a wax tablet on their knees.

The pupils learned to say their alphabet—alpha, beta, gamma, delta, etc. Then they learned to read and write, sometimes in wax on a tablet, sometimes with a split-reed pen on sheets of papyrus. Reading was difficult, because the Greeks did not leave spaces between words, and there were no commas or full stops. The pupils always read aloud. They also learned long poems by heart.

1. Write or act a scene in which a Spartan and an Athenian boy are arguing, each in favour of his own city and way of life.

2. Why was reading so difficult for the Greeks?

Music was very important, both singing and playing on the lyre and the flute. Choruses of boys sang and danced to the music of the lute at festivals and victory celebrations.

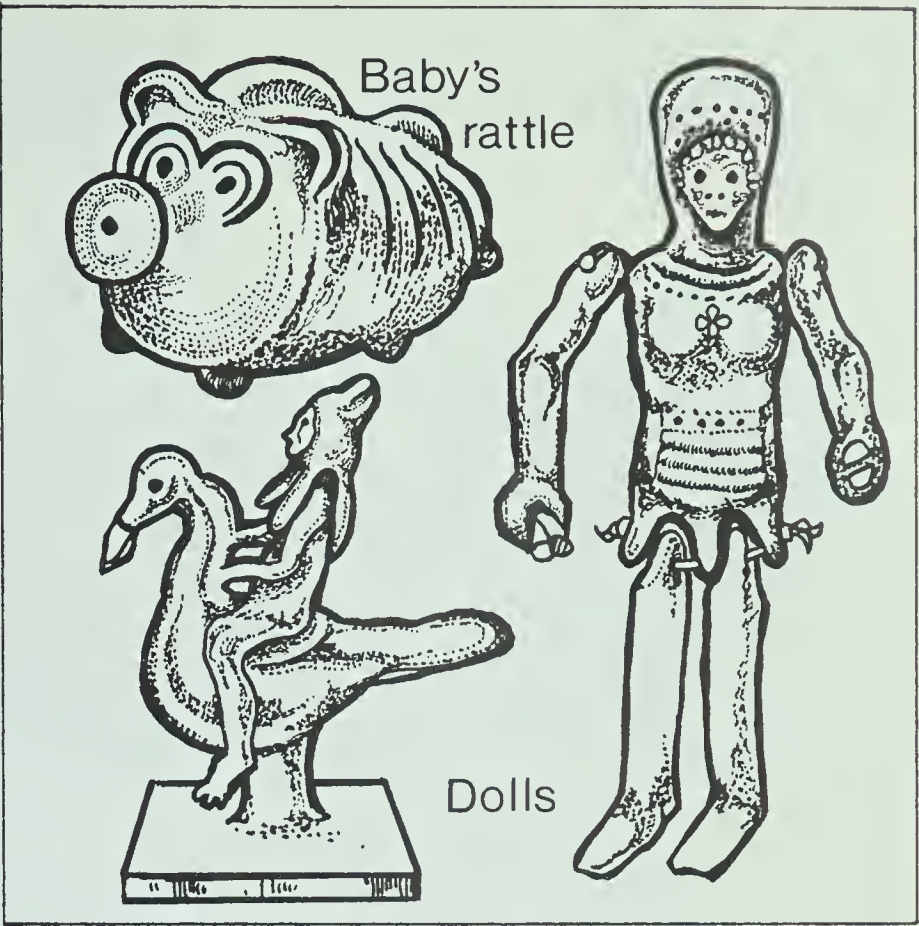
Physical training and athletics became very important by the age of twelve. When they were eighteen, boys did a spell of military training.

3. Choose the best statement from the following group and write it out.

Athenian schooling was different from that of Sparta because

- (a) the fathers arranged it, not the State.
- (b) the boys were taught a wide variety of subjects.
- (c) its whole aim was not to make all the boys into soldiers.

Arithmetic too was learned, but this was very difficult. The Greeks used the twenty-seven letters of the alphabet as figures—alpha stood for one, beta for two and so on—for the first nine numbers. They did not have any figure or



Athenian toys

letter for nought, so when they came to ten, they did not use alpha again, as we use the figure 1 to make 10. Instead, they used the next nine letters for ten, twenty, thirty and so on, and the next nine letters for the hundreds. For simple sums they counted on the fingers. For more difficult ones they used a framework with rows of beads, called an abacus.

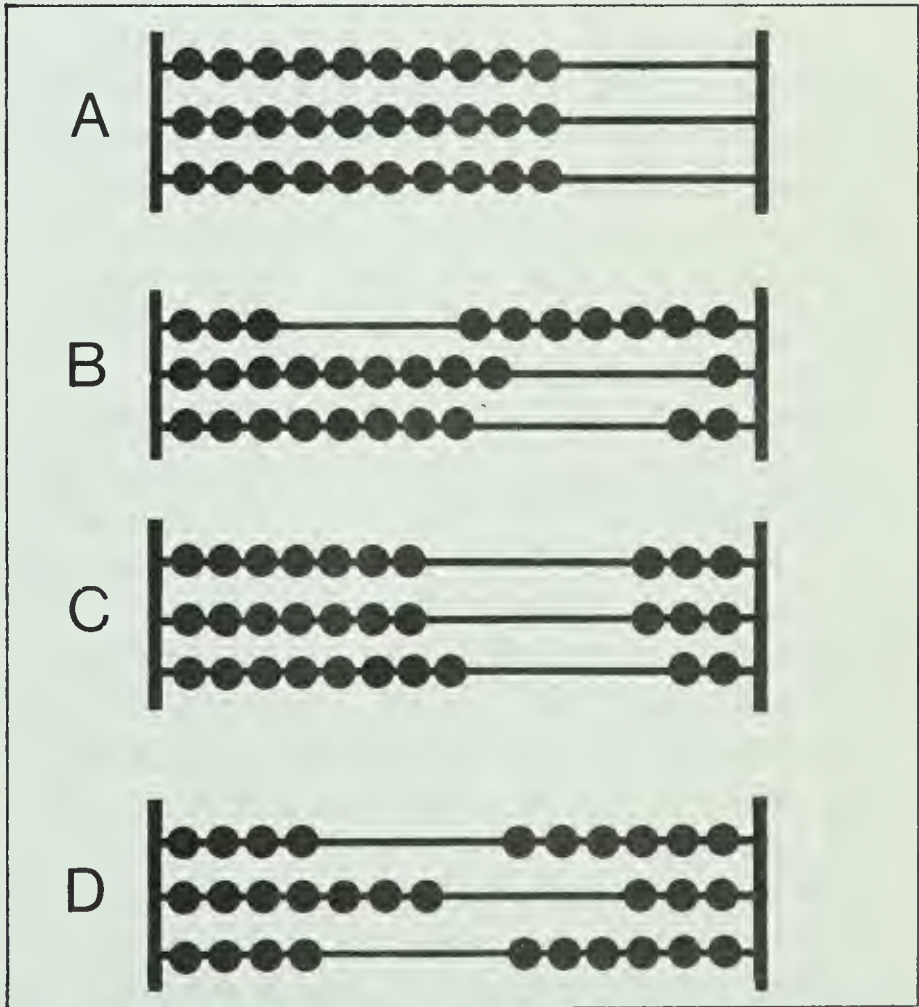
How to use an abacus

On the right is a simple abacus. It has three rows of ten beads on wires, the top row units, the second tens and the bottom hundreds (A).

You wish to add 217, 16 and 403. First move to the right seven units, one ten and two hundreds. You now have your first number, 217 (B).

Now add 16. You need six units, but you have only three, so move two tens to the right. This will be four units too many, so move four units to the left (C).

Now add 403. Move three units and four hundreds to the right. You can now see the total: six hundreds, three tens and six units. The answer is 636 (D).



An abacus

4. Using drawings of the abacus, like the ones A, B, C and D on this page, add 322, 12 and 2.

Chapter 4 How Athens and Sparta were governed



The Pnyx (ruins) with the Acropolis in the background

At first Athens was ruled by a king. But the Greeks were great lovers of freedom and would not put up with one man lording it over them. The king therefore had no huge palace with hundreds of courtiers, servants and slaves, but lived much as the other nobles. He led them in war, and talked over with them how the city should be governed.

After a time the rich men took the place of the king. They called themselves the *aristoi*, the 'best people', but often they were not the best, and they ruled only to suit themselves. The rest of the free men became dissatisfied. They thought it would be better to be ruled by one man, who would see that all the people were treated fairly. So they chose one man to rule them. Some of the men chosen ruled well, but others did not.

Then the people of Athens worked out another sort of government which had never before been tried anywhere. They called it *democracy*, or rule by the people. All the free

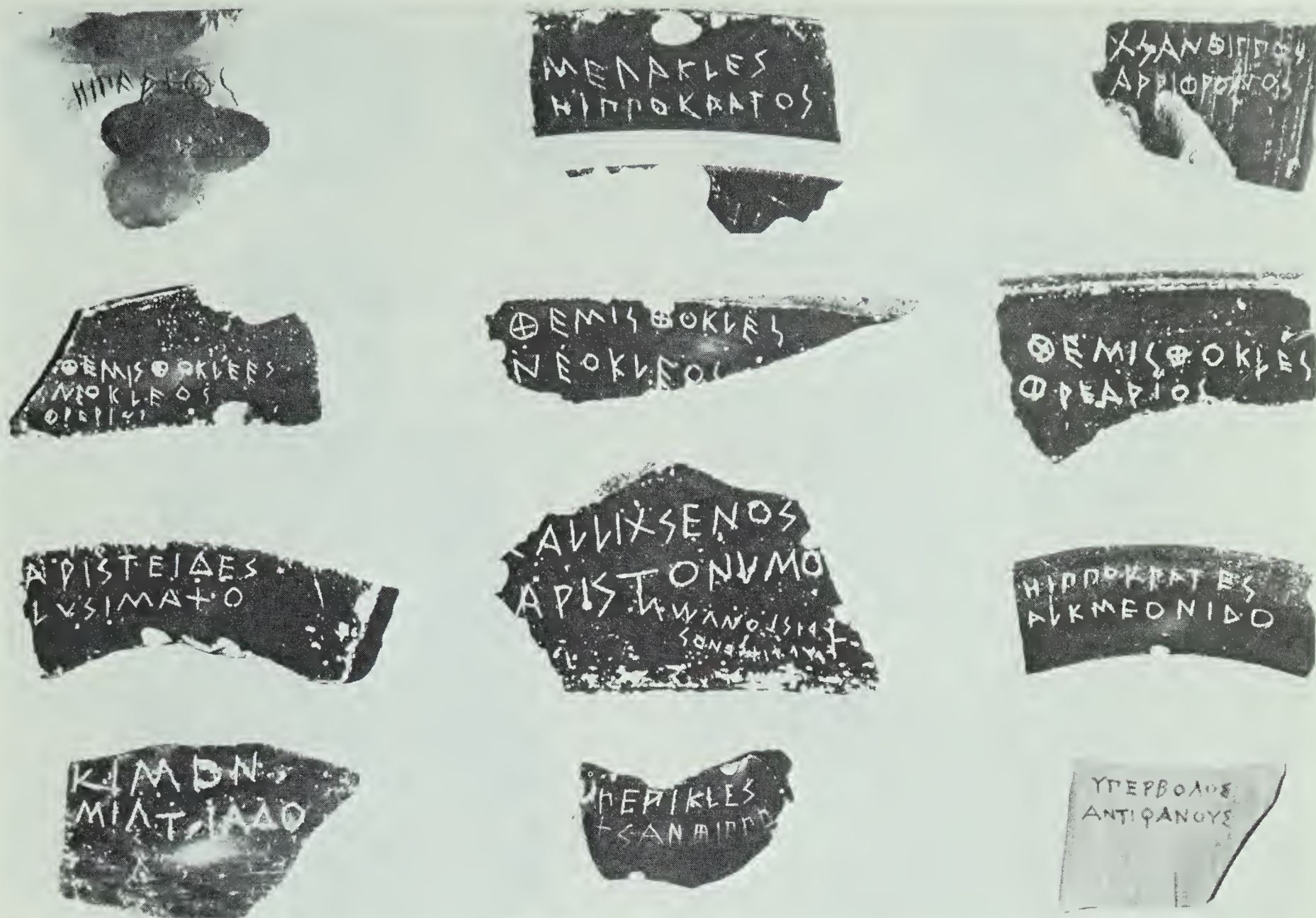
men of the city came together to vote for what they thought ought to be done. They voted for men to serve as judges and officers and members of the council. The place in Athens where the citizens met was called the Pnyx.

1. Which do you think is best, to be ruled by one man, by a few who think they are the best, or by a council chosen by all the people?

2. Choose the best one of the following group of statements and write it down.

The people of Athens

- (a) changed their system of government.
- (b) tried to find a system of government which gave freedom to the people.
- (c) got rid of kings and chose a council.
- (d) got rid of the rule of the *aristoi*.



Ostracons

The Athenians wanted to make sure that no one man could become too powerful, and take away the freedom of the ordinary people. Each year, everybody had a chance to name any man who they thought was a danger to the city. They wrote his name on a broken piece of pottery, called an *ostrakon*. If there were not many given in, that meant that most people were satisfied. If there were many, the man whose name was on the largest number of ostracons was banished from the city for ten years. You can see some ostracons in the photograph at the top of the page.

After a time the people of Athens thought that all male citizens should have a chance to serve on the council or as magistrates, so instead of voting, they drew lots from all the citizens.

3. Describe in your own words what happened when Athens became a democracy.

4. In Britain all people can vote for their Member of Parliament. How many years will it be before you are able to vote?

5. Draw a picture of an ostrakon in your book and write one or two sentences about it.

The Spartans had conquered a good deal of the country round the city, so they needed a large number of soldiers to keep their subjects under control. They had not one king, but two, who kept an eye on each other. Their main business was to train the army and lead it in war.

Nearly all the free men of Sparta were trained as soldiers, and after they reached the age of sixty, any of them could be chosen to serve on the council to govern the city.

6. Why did the Spartans have two kings?

7. Can you think of any problems that there might have been with two kings?

Chapter 5 The Men of Athens

No man in Athens did any hard ordinary work with his hands if he could afford not to do so. Many richer men filled in their time with meetings of the city assembly, with acting as magistrates, with visits to friends, and with talk, endless talk on all sorts of subjects, from governing the city to wondering why there should be any people alive on the earth at all. They were so busy with these pleasant occupations that they spent very little time at home, and saw little of their wives who were expected to stay behind and look after the work of the house.

Most of the ordinary men of Athens had to work for their living, and sometimes there were many who could not find any work. Here is an account of how Pericles, one of the most famous Athenian leaders, dealt with the problem:

‘Pericles did not want such people of the working population to go unpaid, but he was equally anxious that they should not get money for doing nothing. So he put before the Assembly plans for various buildings which would keep numerous trades fully occupied for some while to come. He decided that stone, bronze, ivory, ebony, cypress wood, should be assembled by a whole range of craftsmen: carpenters, pattern-makers, smiths, stone-masons, dyers, gold-smelters, ivory-workers, painters, enamellers, engravers, drivers, wagoners, merchants, sailors and harbour pilots, wheelwrights, coachmen, ropemakers, weavers, carriers and navvies; and thus bring prosperity to people of every age and aptitude.’

1. Write one or two sentences to describe Pericles’ ideas for dealing with the problem of men who were out of work. Do you think his ideas were good ones?



Socrates, a famous Athenian thinker

2. Choose the best statement from the following group and write it out.

The richer men in Athens

- (a) liked to go to meetings of the city assembly.
- (b) preferred discussions and meetings to working with their hands.
- (c) talked about all sorts of subjects with their friends.
- (d) avoided hard work if they could afford to do so.



Athenian coins

Workers in Athens started early in the morning. As one of their writers said:

‘When the cock sings his dawn song, up they all spring and hurry off to work—coppersmiths, potters, shoemakers, tanners, millers, lyre-makers; why, some of them are shod and abroad when it is still dark.’

Athenians, rich and poor, were proud of their city. They were all expected to serve in the army if necessary, and this is the oath taken by Athenian men:

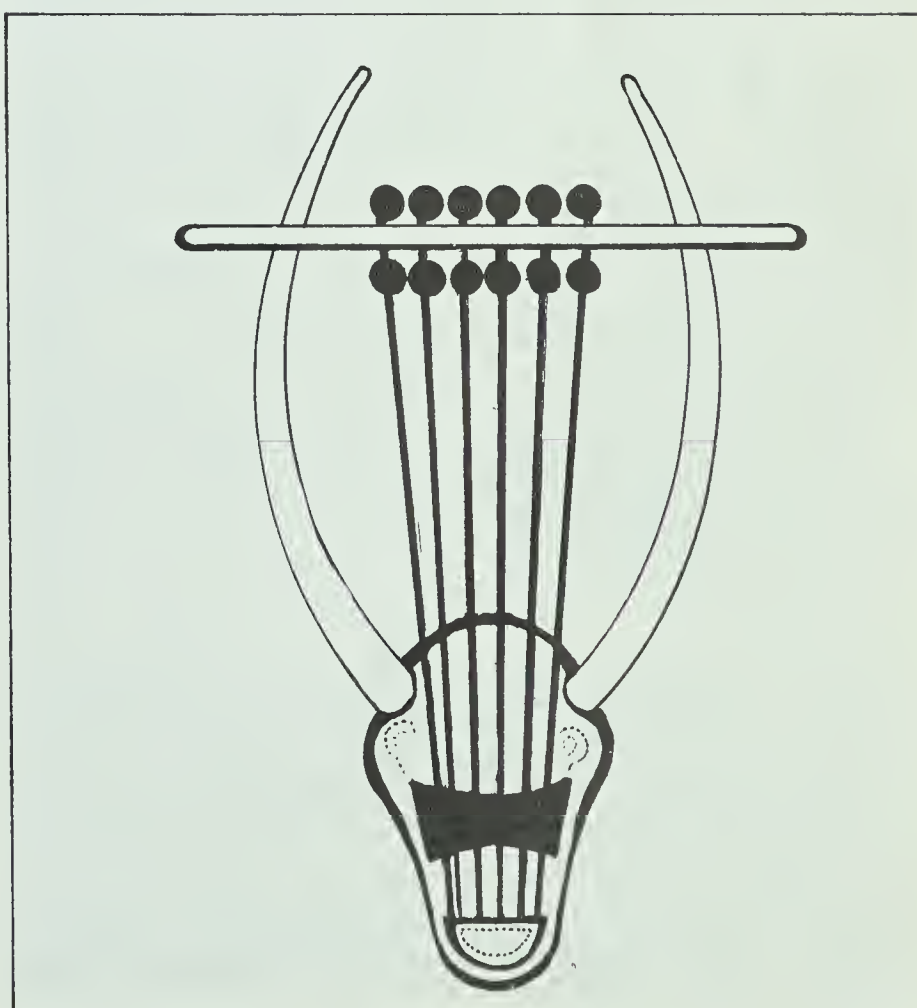
‘I will never disgrace my sacred arms nor desert my comrades in the ranks. I will fight for temples and for public property, whether alone or with my fellows. I will leave my country not less, but greater and better than I found it. I will obey the magistrates and observe the existing laws, and those the people may hereafter make. If anyone tries to overthrow or disobey the ordinances (laws) I will resist him in their defence, whether alone or with my fellows. I will honour the temples and religion of my forefathers.’

3. What do you think of the Athenian oath? Which is the most important part of it? Do you think it would be a good thing if Englishmen took such an oath?

4. Draw the picture of the lyre in your book. See if you can find out how lyres were made.

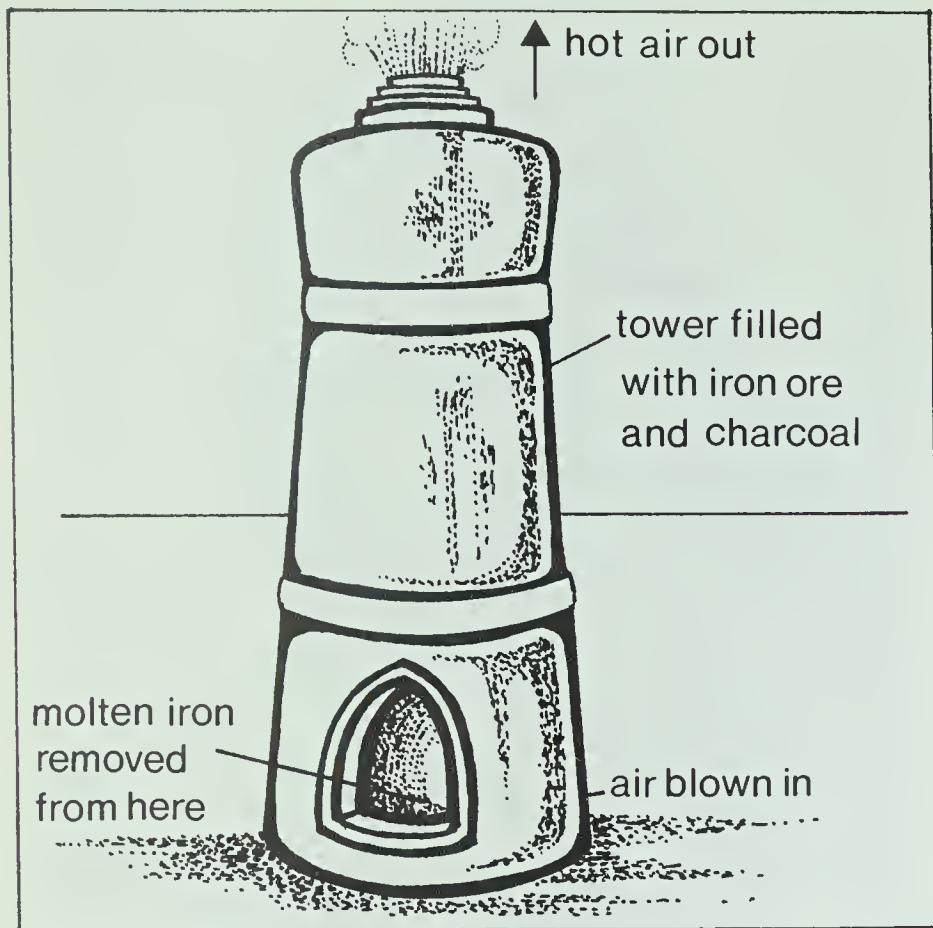


Pericles



A lyre

Chapter 6 Greek Craftsmen



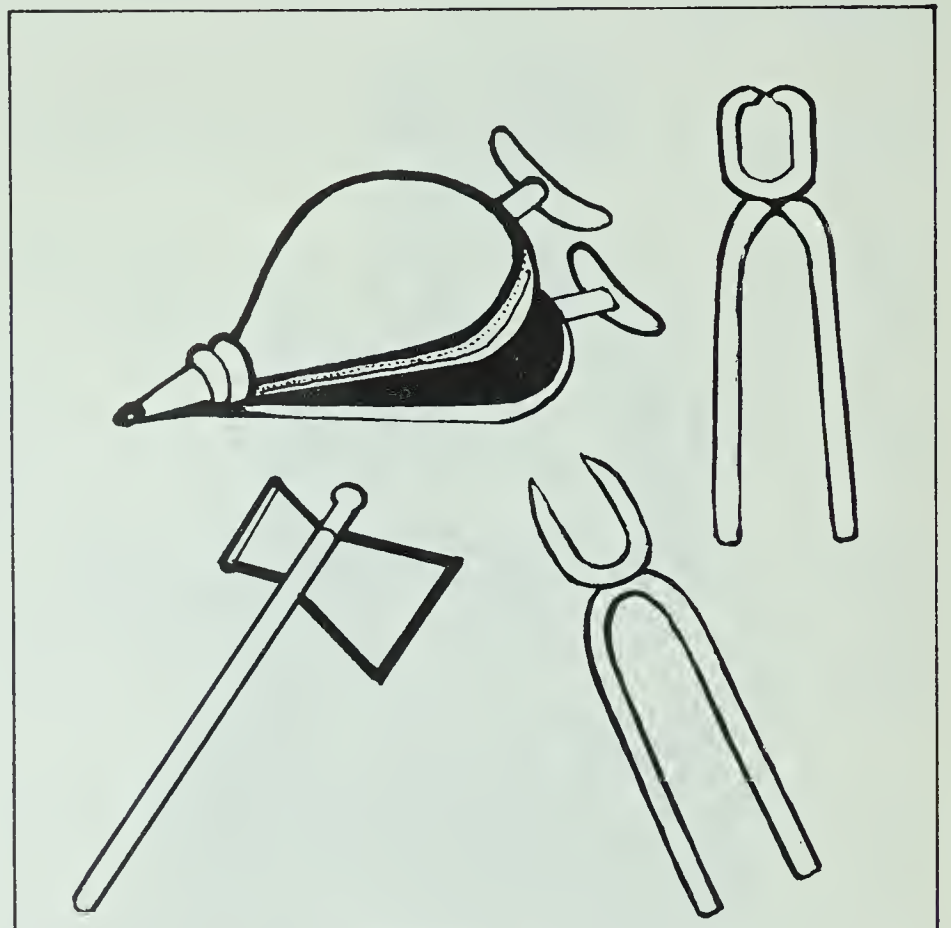
An iron smelting furnace

Iron was very important for making tools and weapons, and for clamping together the large blocks of stone used in building. The iron ore was smelted in a brick tower lined with clay, like the one in the diagram at the top of the page. Layers of iron ore and charcoal were placed in the tower, and a fire was lit under them. The door was closed, and air was blown through by large leather bellows. The ore melted and the iron trickled to the bottom where it solidified. It was taken out using tongs, heated again and then beaten into shape on the anvil with a hammer.

The smith made tools for the carpenter: axes for roughly shaping the logs, and the adze for smoothing and shaping more exactly.

1. Write a few sentences about how iron ore was smelted. The diagrams at the top of this page will help you. Copy the diagrams into your book to go with the writing.

2. Give the names of two tools that were made from iron.



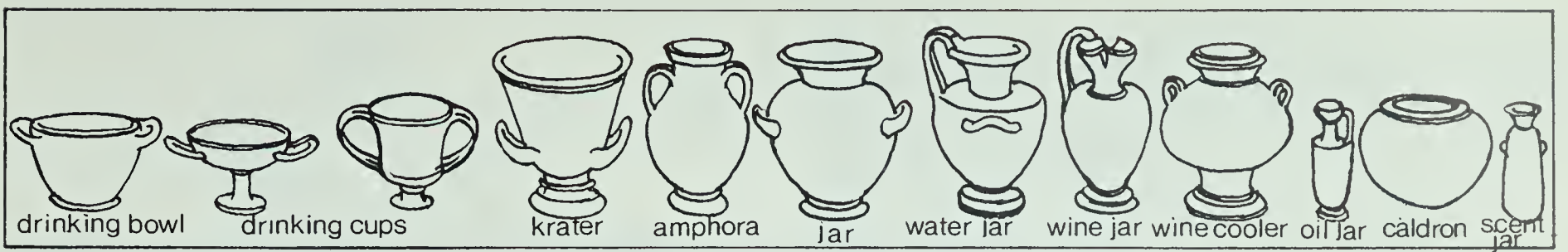
Bellows, tongs and hammer

Clay was also a very important material. All sorts of things which nowadays would be made of wood, glass or metal were then made of clay—cooking pots instead of saucepans, large jars instead of barrels, drinking cups instead of glasses.

The men who made these clay vessels were called potters. They used a simple potter's wheel which was either turned by hand by the potter, or worked by an assistant. The pots were modelled, and set in the sun to dry. Then they were polished, and painted with pictures of Greek life, of the gods, and of the heroes of the early days. Finally, they were glazed and baked.

3. Write down the names of some of the things that were made from clay.

4. Why are we able to learn so much about Greek life by looking at pots that the Greeks made?



Greek vases

Clay was also used for making *terracotta*. The clay was ground up and mixed with water. Then it was modelled, or put into moulds and baked. Statues, vases, toys, panels to decorate temples, tiles and drain pipes were made from terracotta. Most of them were painted in gay colours.

Leather was used for sandals, armour, cloaks and straps. The hide was soaked in fat, and then stretched and kneaded until it was supple. The men who did this were called tanners. Cobblers obtained their leather already prepared by the tanner. They made shoes according to pattern, 'made to measure', by getting the customer to place his foot upon the bench, and then cutting round it with a paring knife.



A potter at work

5. How was terracotta made from clay?

6. Do you think it would be a good idea if shoes were 'made to measure' today?

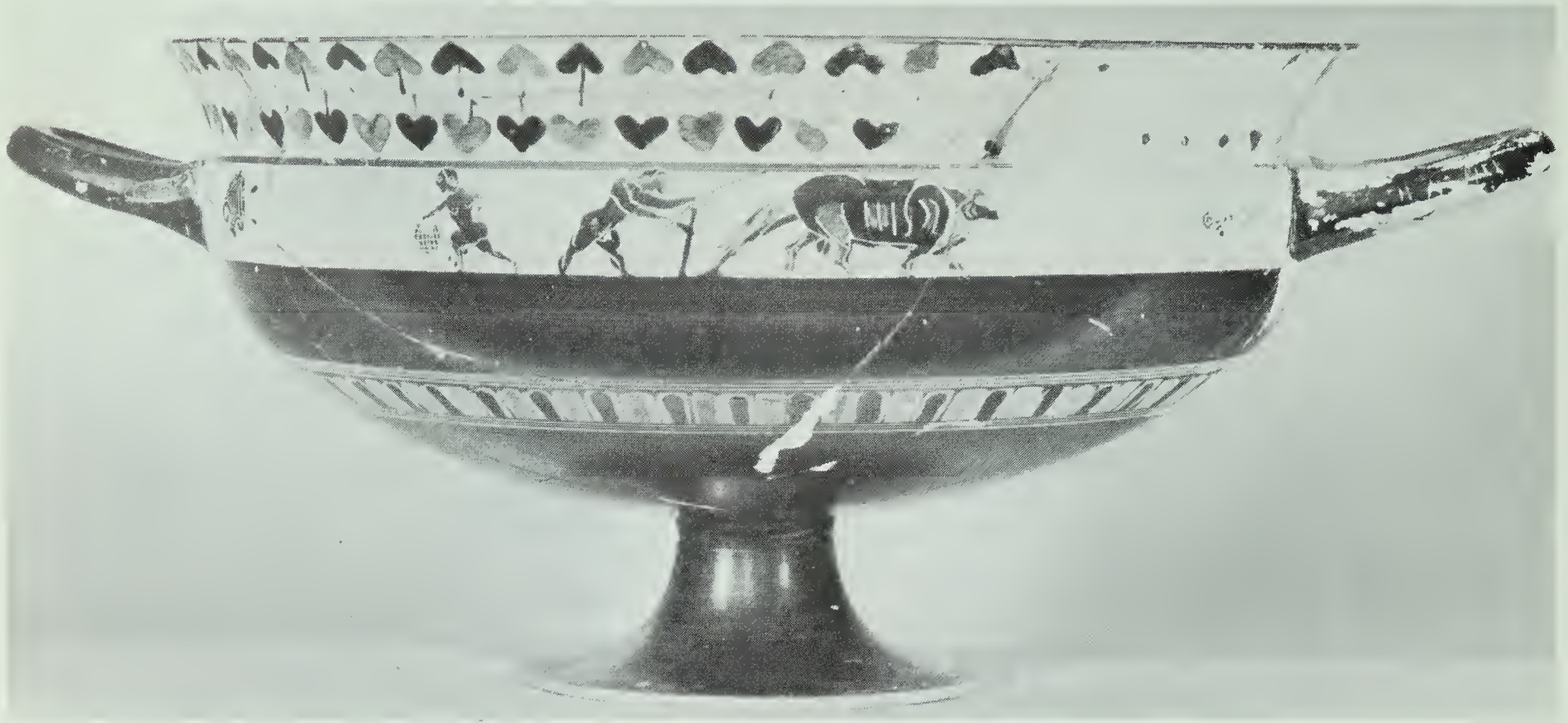
The Greeks were very skilful at dressing and polishing stone. The quarry-men left lugs on two sides of each block, so that cables could be fixed, for hoisting with a block, tackle and beam. The lugs were removed when the block was in position. Sculptors worked with marble and stone, using iron punches, drills and chisels. They made very beautiful life-size, or more than life-size, statues and decorations for the temples. The statues were usually brightly painted.

7. Describe in your own words how the statue in the picture on page 14 was made.



A stone relief

Chapter 7 Farming



A vessel showing a farming scene

Farming was very important to the Greeks. In most cases the people of the city depended for nearly all their food upon the land round about them. The farmers often lived in the city and walked or rode on horseback to their farms each morning. Farm workers wore a kind of smock reaching to near the ground, and oxhide sandals lined with felt. In bad weather a felt hat was worn, and a cloak of kidskin sewn up with ox sinew. Free men and slaves often worked alongside one another, but the hardest work was usually done by the slaves. Oxen or mules were used to draw the plough.

Grain was the most important crop, for bread was the main food of the ordinary Greeks. Wheat, oats and barley were all grown. There was very little good pasture, so not enough sheep and cattle could be raised to provide much meat. Goats were kept on the rough pasture, and their milk was used for drinking and for making cheese.

Almost more important than wheat was the olive, which was grown for its fruit, but more often for its nourishing oil, which took the place of butter. The people of Athens claimed that the olive was the special gift of the goddess Athena to their city.

1. Copy the ploughing scene into your book and write one or two sentences about it.



A plough



Treading grapes

Olive trees will grow in poor soil on stony slopes. They are planted well apart, and other crops grown between them. The trees will not yield much until they are thirty years old, and are not at their best until after fifty. When enemies wanted to harm a Greek state for a time, they burned their corn crop, but if they wished to destroy the state, or force its people to fight to the death, they cut down their olive trees, which could not be replaced for many years.

2. Answer the following questions in your own words:

What food was made from grain?

What was used instead of butter?

What were the two main uses of goats' milk?

Why was the destruction of a Greek city's olive trees worse than the burning of its corn?

The Greeks also grew peas and beans, onions and garlic, apples and pears, pomegranates and figs and, more important than any of these, the vine. Corn, peas and beans were reaped with a sickle, the reapers working with their backs to the wind (can you tell why?). The



The olive harvest

crop was then threshed by oxen or mules which trod round and round the threshing floor. The husks and grain were thrown up in the air in large shovels: the husks were blown to one side, while the grain fell straight down.

The grape harvest came next. The grapes were gathered and put in the sun for ten days, then in the shade for five. They were then put into the wine press and trampled until all the juice had run out. This brought in the great festival, to celebrate the making of wine, 'the great giver of joy'.

The gathering of the olive harvest came later, and was a long and tiresome business, as if done properly, every berry was picked by hand. The photograph at the top of the page shows a less careful method.

3. Describe how the olives are being harvested in the picture.

4. Write a few sentences to describe how the husks were removed from the grain.

Chapter 8 The Women of Greece



Decking a bride

Just as the father had complete control over his children, so the men of Athens expected to have control over their wives. Girls were brought up by their mothers to be obedient, and to work at home at the things that were needed to run the household. Even if there were several slaves, wife and daughters were expected to spend much of their time on indoor tasks. Women took no part in entertaining their husbands' guests, but went to their own rooms as soon as strangers entered the house.

The time for marriage for girls came when they were between fourteen and sixteen years old. The father selected a husband for his daughter, often a much older man whom she may never have seen. She then came under the control of her husband.

Here are the instructions laid down by a husband for his young wife:

'You are to stay in the house, and ensure that all those servants whose work takes them out of doors leave at the same time. You are also responsible for supervising those who remain, and who perform their duties in the house itself. You must personally take charge of all goods brought into the house, taking care not to squander in a month what should last a full year. When your slaves bring you spun wool, you must see to it that this wool is used to make clothes for those that need them. You must keep a constant eye on the grain in the store-room, and make sure it remains fit to eat. When a servant falls ill, you must always ensure that he is receiving proper care and attention.'

1. Do you think the method of bringing up girls in Athens was a good one? Give your reasons.

2. How does the life of a girl in Athens differ from the life of a girl in Britain today? Think of as many differences as you can.



Greek ear-rings



Greek hairstyles

On the wedding day the bride took a special bridal bath, and was then dressed for the ceremony. You can see a bride being dressed in the photograph on the opposite page. At sunset the bridegroom called for her and took her to her new home. She was welcomed by her father-in-law and mother-in-law. The bridegroom took her by the hand, and led her to the family altar, while friends showered small fruits and grain on them. The next day friends brought them wedding presents. Then she settled down to her life of housekeeping and weaving.

Women could go out shopping, or to visit women friends, or to a religious festival, but they were expected to have somebody from the household with them, perhaps an elderly slave.

They were not allowed to act. At the theatre women's parts were performed by men or boys. Women took no part whatever in governing the city, or choosing its council. They could neither vote nor attend the meetings of citizens.

Women wore make-up, using white lead to make their white flesh even whiter, and pink ointment to increase the colour of their cheeks. One Greek husband told his wife that such tricks might take in strangers but the secret was soon given away to her husband, who would easily be able to see through them. She asked how she could make herself really beautiful, and he told her to take plenty of exercise, doing the housework.

Greek women arranged their hair in several different styles.

3. In what ways were the arrangements for a wedding like ours today, and in what ways were they different?

4. Look at the hair styles shown in the picture at the top of the page. Do you think any of them are more attractive than those worn in Britain today? Are any of them very similar to modern styles?

5. Copy the pictures of the earrings and the mirror into your book and write one or two sentences to describe them.



A Greek woman's mirror

Chapter 9 Women's Work in Greece

Women's work was almost entirely that connected with the household, and carried out in the home. Most Greek women not only made their own bread, but they also ground the flour. The grain was put in a wide, shallow stone trough, and a stone called a *quern* was rubbed backwards and forwards upon it, gradually grinding the grain into flour. The bread was baked in earthenware ovens. A wood fire would be lit, and when a good heat had built up, the ashes would be raked to the side, and the lid put on to hold in the heat.

Much of the cooking was done with olive oil, but large quantities of water were also needed, and this often had to be fetched from the public wells in large earthenware pitchers.

In wealthy households most of these tasks were done by women slaves, under the direction of the mistress; but most women had to do them for themselves. Weaving, however, was done by the mistress of the house, and spinning by her daughters.

Most of the cloth was made of wool. The fleece was washed and beaten in the courtyard, and dyed red, yellow, black or green. The women then pulled out and straightened the wool into hanks, holding it on their knees. Next came the spinning: a hank was put on a stick of wood called a *distaff*, and some threads were pulled out and twisted between the fingers into a thread. When this was long enough it was fixed into a nick near the top of a rod of polished wood called a spindle. This then continued spinning, and twisted the wool into yarn as the wool slowly passed out of the hank.

Cloth was then woven on a loom. Warp threads, running the length of the piece of cloth, were fixed to a roller at the top of the loom. The cross threads, called the woof, wound upon shuttles, were passed from side to side, over some warp threads and under others, making the pattern and gradually building up the cloth which was slowly wound on to the roller.

1. Write a few sentences in your own words to describe how cloth was made from wool.



Women weaving

2. Choose the best statement from this group and write it out.

In Greece, women

- (a) fetched their water from a public well.
- (b) were good at spinning and weaving.
- (c) spent most of their time in household tasks.
- (d) made their own flour and bread.

The women often wove the material for their own dresses. The main garment was called a *chiton*. It was composed of one piece of material, about one and a half metres long. At first the Athenian women folded over the top and used long pins to fasten it over the shoulders.

One day, however, a group of Athenian men on a raid were all killed except one. When the man who had escaped got back to Athens the wives of the men who had been killed asked him where their husbands were. When he said they were dead, the women all took the long pins from their chitons and stabbed him again and again until he was dead. The men of Athens at once commanded their women to change to a style of chiton without pins. They therefore adopted the style shown in the picture on this page.

The cloth was folded in half lengthways, and the ends sewn up. Holes were cut for the head and arms, and it was then allowed to fall into folds. A girdle was fastened around the waist, and the upper part pouched. Sometimes coloured fringes were added. Under the chiton a little slip was worn, and over it a kind of cloak which was sometimes worn over the right shoulder and under the left arm. There might be a fold which could be drawn over the head.

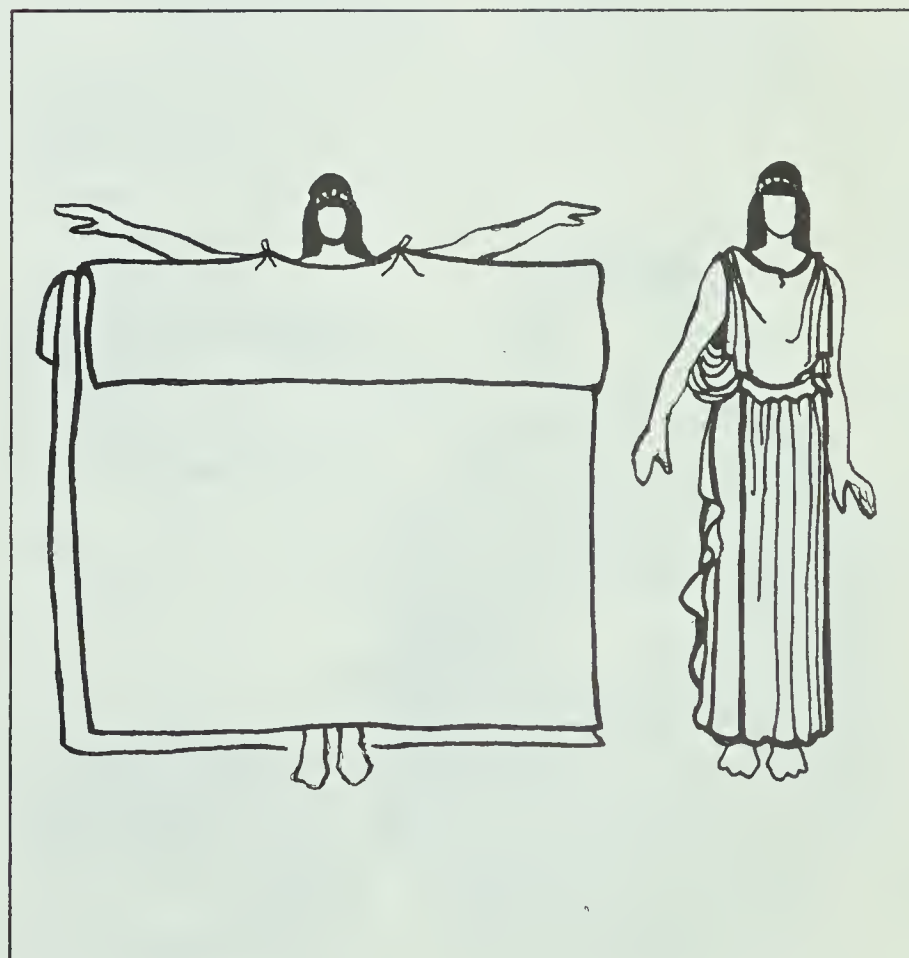


A woman spinning

3. See if you can make a chiton from an old large sheet.

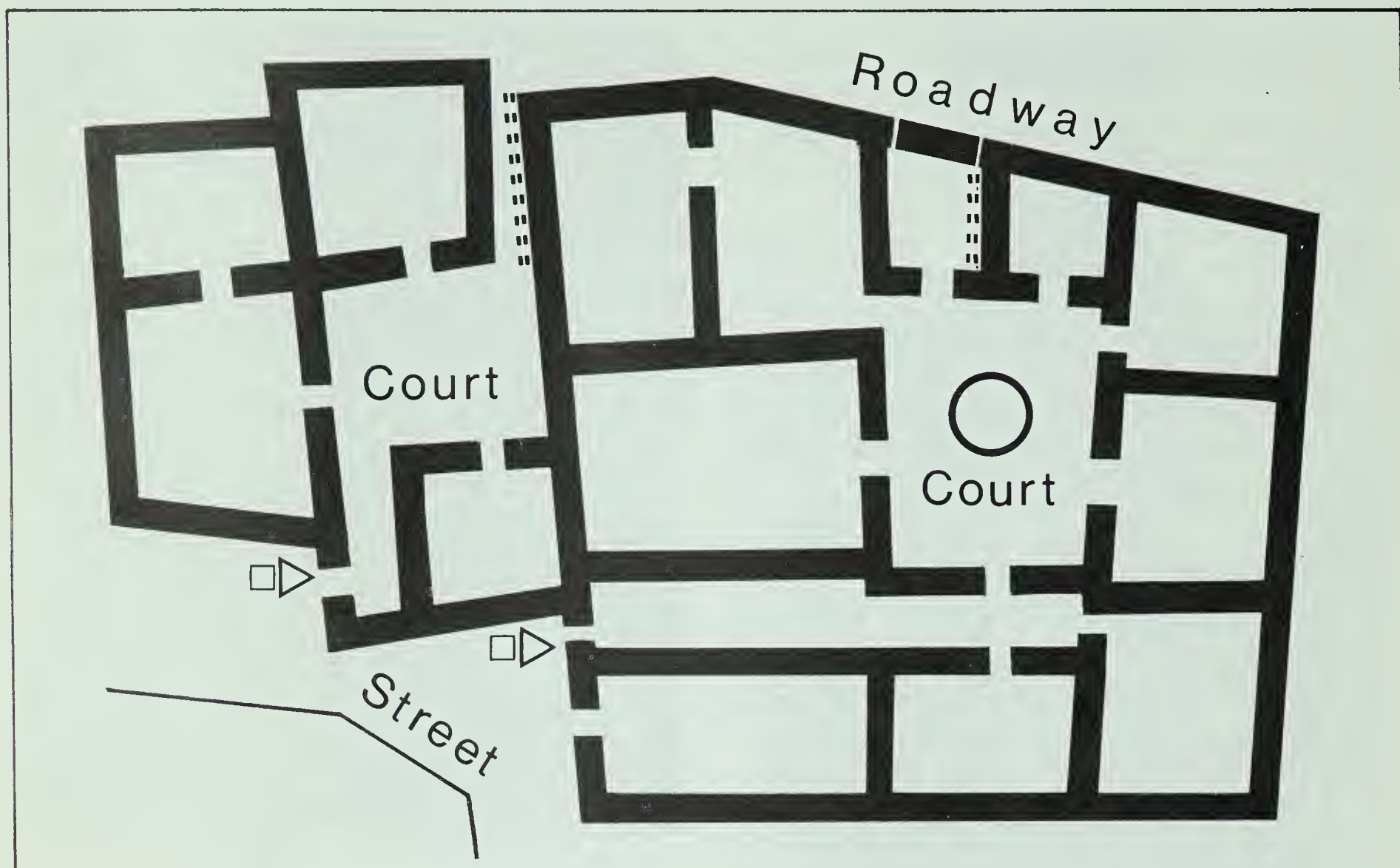
4. Draw a chiton and add decorations of your choice.

5. Explain why the women of Athens suddenly changed to wearing a style of chiton needing no pins.



The chiton

Chapter 10 The Home



A plan of two houses

The Greeks did not try to make very fine houses for themselves. They built magnificent temples in which to honour the gods, but only rather plain and simple houses. The men were out so much that to them a house was just a place in which to eat and sleep.

The house of a wealthy Athenian usually consisted of a courtyard with rooms on all sides of it, and doors opening on to it. This helped to shut out the glaring sun and the dust of the streets. Some houses had, over part of the building, an upper storey containing sleeping rooms.

The foundations were of stone, the walls of mud brick and the roof of tiles. The walls were so flimsy that burglars found it easier to knock holes in the wall than to force doors or windows. Burglars in Athens were known as 'wall-piercers'.

In the diagram above you can see a plan of two houses. The larger one has a shop separate

from the courtyard, an entrance hall and nine rooms opening off the court. The largest room, about six metres by five, was the men's dining room, and that opposite was the one where the women did spinning and weaving. The two smallest rooms were the kitchen and bathroom. The bath might be of terracotta. Water was obtained from a well in the courtyard.

- 1. Why were houses in Athens plain and simple?**
- 2. Why were the houses in Athens usually built around a courtyard?**
- 3. What were burglars in Athens called? What does this tell you about the houses?**
- 4. What differences do you think there would be between having a bath in Athens and having a bath in Britain today?**
- 5. Copy the house plan and name the shop and some of the rooms.**

The men's dining room held a number of couches round the walls. Here the diners would recline, with a small three- or four-legged table before each man. The food would be served in dishes from the kitchen. The diners wore wreaths of flowers round their heads, in honour of the god to whom an animal had been sacrificed, or in honour of Dionysos, the god of wine. Not much meat was eaten, but on special occasions, at religious festivals or at family events such as a wedding, an animal would be sacrificed on an altar in the courtyard, and then divided out among all those present. Other main items of food were eggs, fish, cheese, vegetables, figs, grapes, olives, almonds and lentils for soup. Working men would often make do for the whole day with a hunk of bread, a couple of onions and a few olives.

Cooking was sometimes done on a raised hearth in the centre of the hall, sometimes in the courtyard. Water and soup were heated, and vegetables were cooked in large, wide-mouthed jugs. Roasting was done in small clay ovens, and stewing in casseroles with lids. A great deal of olive oil was used in cooking.

Washing was done at a basin on a stand, sometimes with the help of a kind of mop or sponge on the end of a stick. After washing, the men rubbed themselves with olive oil, and the women with perfumed oil or ointment.

The house would be lit with little round clay lamps of olive oil, with a wick passing through a spout. This made it possible to have several lamps standing one upon the other. Rich people had bronze or silver lamps. For passing through the unlit streets at night, lamps were enclosed in wicker or horn lanterns.

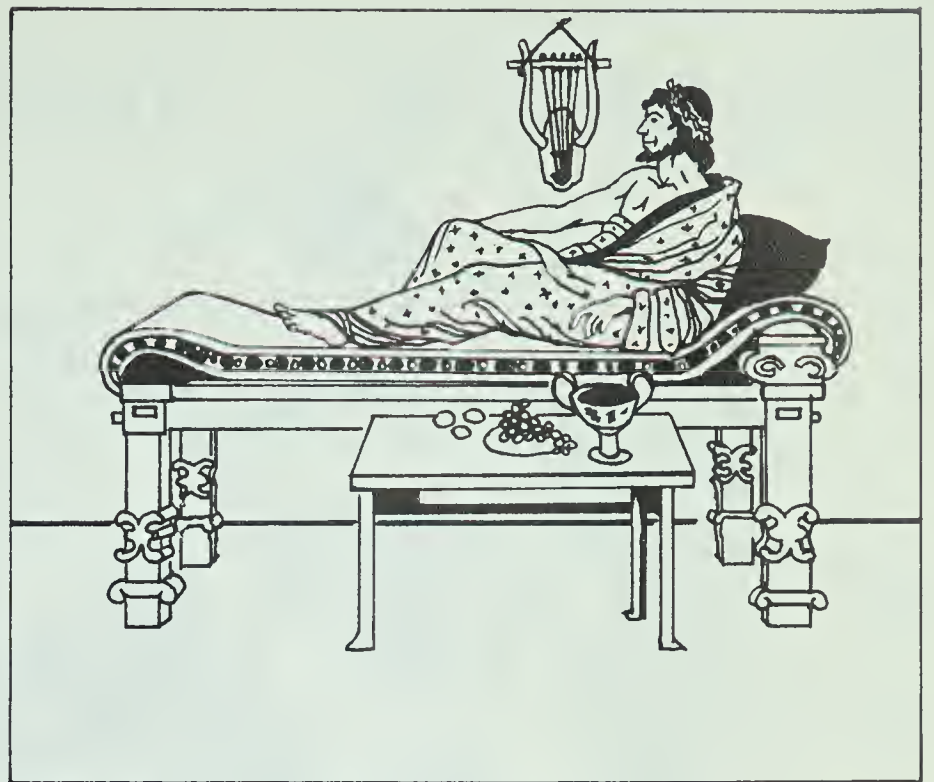
6. When was meat eaten in Athens?

7. Would you like to eat your meals reclining on a couch?

8. How were the following cooked:

- (a) vegetables
- (b) roast meat
- (c) stews?

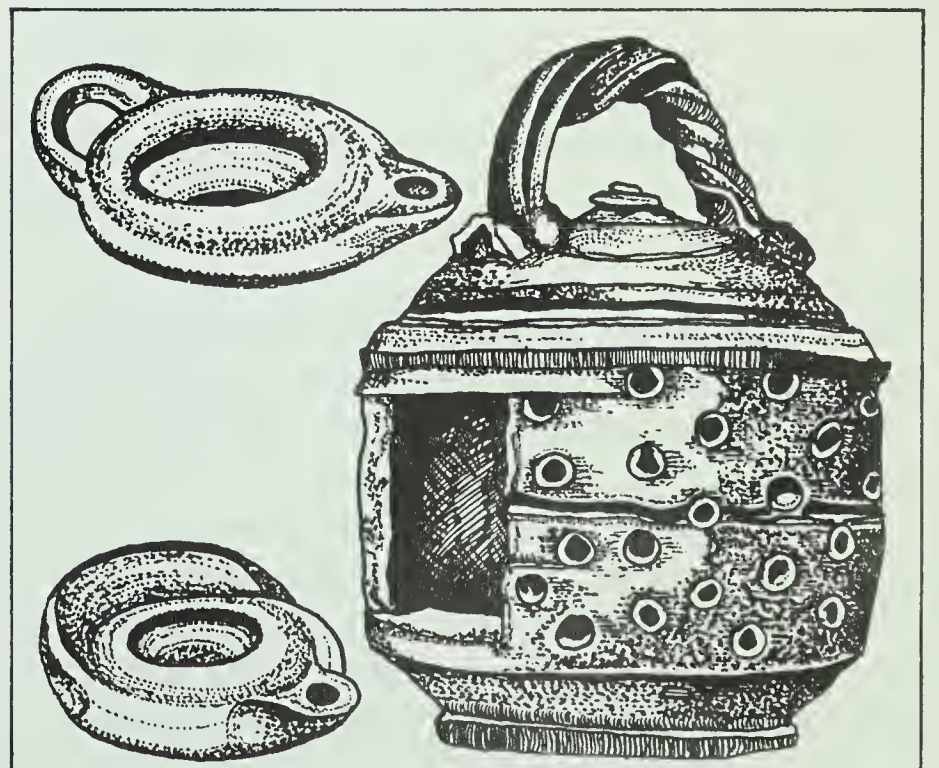
9. Write down three ways in which olive oil was used every day in a home in Athens.



A couch and table



Cooking pots



Oil lamps and a lantern

Chapter 11 Slaves



A slave market

Slavery seems to us today to be wrong, but in all countries of the ancient world it was looked upon as quite natural. It is much easier for us to do without slaves, because we have machines which do much of the hard work, and enable us to work much faster. Aristotle, the Greek scholar, realised this when he said:

‘If every tool would, at the word of command go to work by itself, then employers would dispense with the workers and masters dismiss their slaves.’

I wonder whether he thought that this would ever really happen.

About half the population of Greece was made up of slaves, who could be bought and sold like any piece of property. Most of the slaves were obtained as a result of war with non-Greek peoples. Slave raids were carried out to the north, and there were regular slave markets in Athens and many other places in

Greece. You can see a slave market in the picture at the top of the page.

The child of a woman slave was a slave, and the property of the woman’s master, who might leave it by the roadside to die, if he thought it was not worth the expense of rearing.

In some Greek cities, Greeks who could not pay their debts could be sold, with their wife and children, into slavery. However, in Athens this was made illegal. Fathers in some cities could sell their children, even after they were grown up.

1. A man in some cities in Greece might have been a slave because he was the son of a slave woman. Write down as many other reasons as you can why he might have been a slave.

2. Can you find out when slavery was abolished in Britain?



A slave holding a mirror and a garland

Slaves in Athens were protected by law against ill-treatment, and they could not be punished with more than fifty lashes. Many of them were accepted into the household, and took part in family prayers.

Most of the hard and least interesting work in Greece was done by slaves. A very wealthy man might have a thousand slaves, most of whom he hired out. Some families had up to a dozen—a porter, a cook, a paedagogos (whom you read about in Chapter 3) and some women for housework. Most free Greeks were too poor to have any slaves at all.

Slaves in Sparta lived a very miserable existence. Runaway slaves were severely punished and branded with a red hot iron. In Athens a slave who had escaped from a cruel master could take sanctuary, and his master then had to offer him for sale.

Slaves working in the silver mines owned by the people of Athens had a wretched life. Gangs of as many as a thousand slaves worked day and night in twelve-hour shifts. The galleries of the mines were barely a metre high, and the miners had to work kneeling or even lying down, to hack out the ore. Other workers



A slave holding a sunshade

filled baskets with ore, and bent double, carried them to the main shafts, and up a spiral staircase to the surface. The mines were very badly ventilated, and accidents through the collapse of the gallery roof were frequent, so life in the mines was very hard and dangerous. Disobedient or dishonest slaves might be sent to the mines for a time as a punishment.

3. Do you think slaves were happier in Athens or in Sparta? Give your reasons.

4. Imagine you are a slave working in the silver mines. Describe your work and your feelings about it.

Chapter 12 Religion



A Greek temple

Religion was very important to the Greeks. No serious decision was taken without asking the favour of the gods by offering gifts, prayers or sacrifices.

The Greeks had many gods, and each city was under the care of one particular god, but all were honoured throughout Greece. Most important of all was Zeus, 'father of gods and men'. He ruled over the sky, and had the dread thunderbolt in his power. His wife Hera was the goddess of marriage and the affairs of women. Most of the Greek gods were human in form but Pan, the friend of herdsmen, was half goat.

The Greeks thought that the gods could send them signs to help them to decide what to do. They therefore consulted the *oracles* in the temples, where a priestess could bring them the words of the gods.

The most famous oracle was at Delphi. There, anyone wishing to consult the oracle first paid a fee and sacrificed a goat. Before being killed the goat was sprinkled with cold water and if it shivered, as it almost always

did, this was a sign that the god was willing to speak. The prophetess then purified herself at a spring and entered the temple, where she chewed laurel leaves and burned barley flour on the altar. Descending to an underground part of the temple, she entered a small room where she could be heard but not seen. She sat upon the prophetic stool and gave her answer to the question, declaring that this was the will of Zeus. The answers were often difficult to understand, and sometimes they could be interpreted in two different ways.

Thunderstorms, eclipses, dreams and the flight of birds in a particular direction were among the omens which helped the Greeks to decide whether to carry out certain actions, or when it would be a lucky time to do so. When animals were sacrificed, their entrails were examined, and according to certain signs, the priests advised what should be done.

1. Write a sentence about the following Greek gods: Zeus, Hera, Pan.



The entrance to the oracle at Delphi

2. Here is the beginning of a scene at Delphi:

Messenger: I come from the great king of Sparta to question the mighty Zeus.

Priestess: You must first pay the fee, and then I will sacrifice a goat to the god, to see whether he is willing to speak. Have you the fee?

Continue the scene. Perhaps the king wishes to know whether he will be successful if he goes to war, and the priestess tries to give an answer which will be right, whether he wins or loses. Can you suggest how she might answer?

Most Greek cities centred round the highest part of the site which was called the Acropolis, the City on High. The best known is that at Athens. The most important buildings on the Acropolis were temples.

Greek temples were a simple rectangular shape, formed of lines of stone or marble columns on a stone platform. Inside was the image of the god to whom the temple was dedicated. Above the columns were lines of stonework decorated with sculpture.



The God Apollo (bronze head)

The Parthenon, on the Acropolis at Athens, is the most famous Greek temple. The statue of Athena inside it was over twelve metres high. Over two thousand years after it was built, when Greece was part of the Turkish empire, the Turks used the Parthenon as a store for gunpowder, and it was blown up. The roof was blown off, and parts of the walls and columns destroyed. The beautiful carvings lay scattered over the ground in pieces. Some of them are now in the British Museum.

3. Answer the following questions in your own words:

What was the highest part of a Greek city called?

What were the most important buildings on this part?

What was the basic shape of a Greek temple?

Whose image was inside the temple?

What is the name of the most famous Greek temple?

Chapter 13 The City of Athens



The Acropolis at Athens (model)

At first the city of Athens was a small settlement on the rocky hill called the Acropolis. There were the homes of the people, a fortress and, most important, the temple, the home of the goddess Athena. Strong walls were built round the city.

Gradually building spread outwards beyond the walls, on the land below. More temples were built, until the whole Acropolis became a sacred place, and all the dwelling houses were outside it.

Close to the Acropolis was the Agora, the business centre and market. Here there were shops of all descriptions: fishmongers and fruit sellers, bankers and barbers, cobblers and workers in marble, clay and bronze, making their wares and selling them.

Moving through the throng were the ten market officials to see that the goods were of the right quality, ten grain guardians to fix the prices of grain and bakers' products, ten controllers of measures, to see that standard weights and measures were used, and ten town

officials who supervised rubbish disposal and other matters.

Much of the Agora was open, and here the citizens met to give in their ostracons when they voted to banish someone from the city. In early times the athletic games were held here, and the armed men had their chariot races, leaping from the moving chariot, racing to a given spot, then back and jumping on the chariot again. Later a stadium was built outside the city.

1. Make a list of the activities that went on in the Agora.

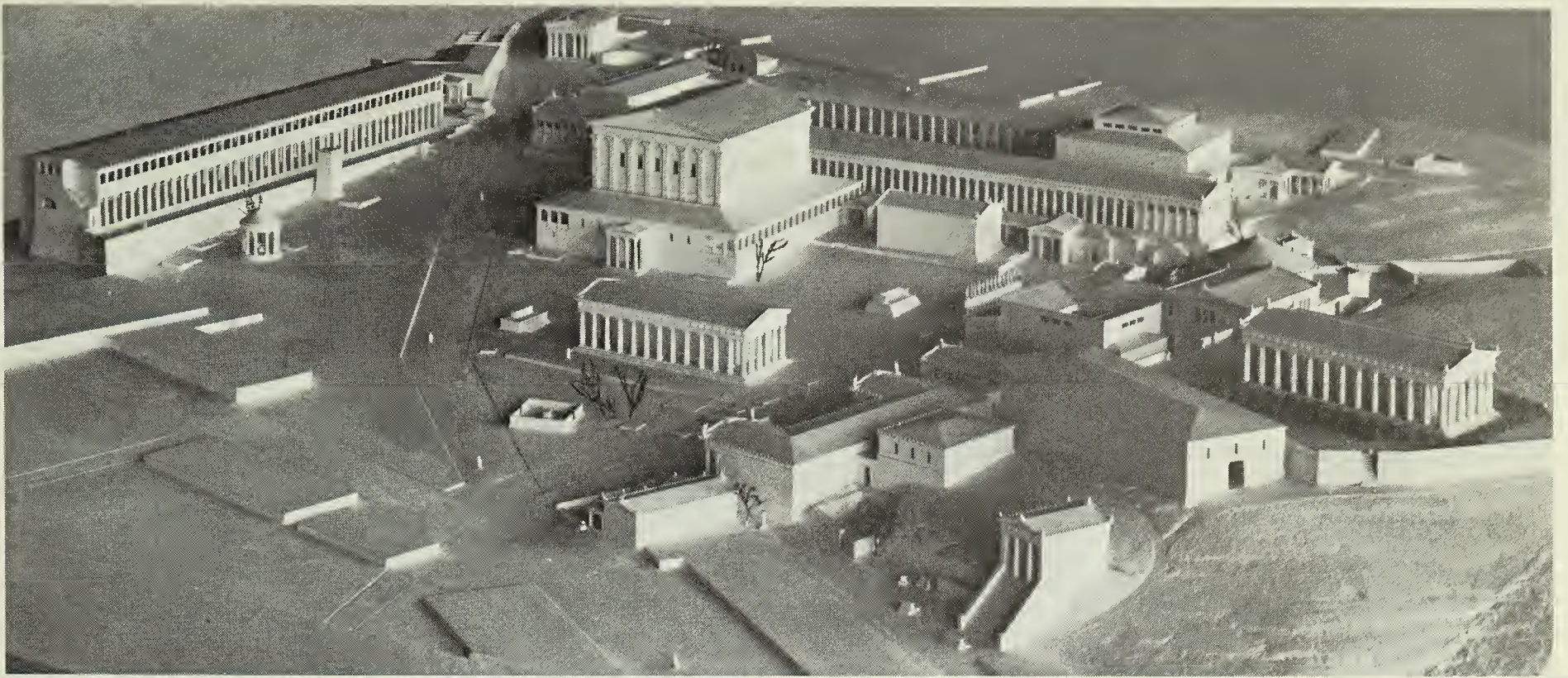
2. Write a sentence about each of the following officials to describe what they did:

the market officials

the grain guardians

the controllers of measures

the town officials



The Agora (model)

Across the Agora ran the main street from the Acropolis, through a gate and along the Sacred Way. Once every four years a great procession in honour of Athena passed along it to an ancient shrine.

Through the gate also passed funeral processions to the burial grounds beyond. The family of mourners wore black, and cut their hair short, giving their long locks to the dead. They followed the corpse to the family plot, where a monument was set up. The pots containing the funeral feast were then broken, and the pieces left there.

3. What happened once every four years along the Sacred Way?

4. Why did the family of a dead person cut their hair?

The Agora contained several public buildings: the council house, where the council of 500 men held their meetings, several temples, and some *stoas* (arcades) where learned men taught their followers, and where there was endless argument and discussion. Here too were law courts, where trials took place before a jury of 500 men. Speeches were limited in time, and measured by the water clock.

Meetings of the Assembly of all the citizens were held at the Pnyx forty times a year. Public slaves hurried the men on the Agora to the meeting with ropes soaked in red dye. Anyone afterwards found with red on his clothes

was fined. All Greeks were expected to take their share in the government.

5. What happened in a stoa?

6. Find out how many people there are on a jury in Britain today.

7. Where were the meetings of the Assembly of all citizens held?



The Goddess Athena

Chapter 14 Early Greek Scientists

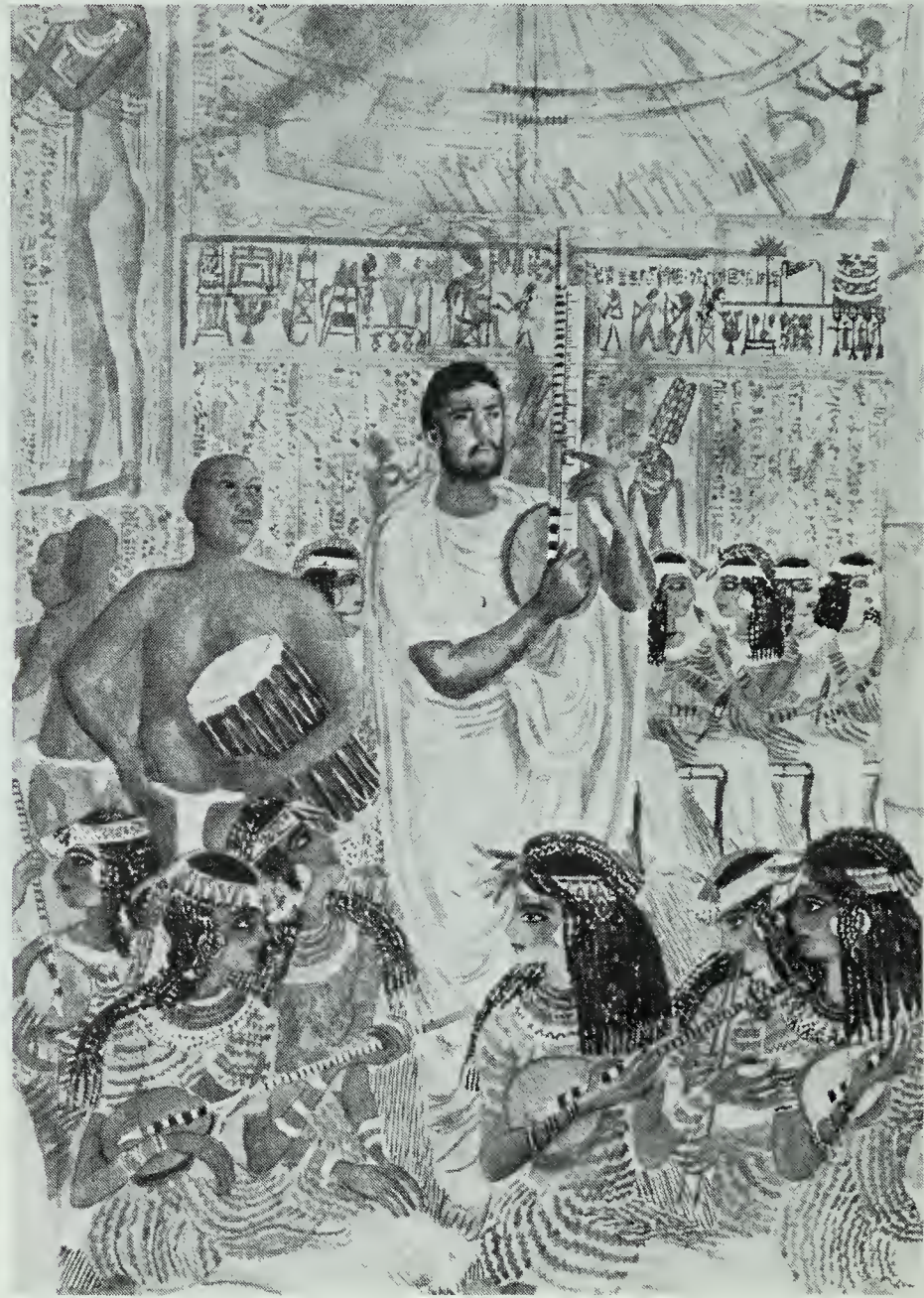


Thales

The Greeks were the first real scientists. They wanted to understand everything that happened, whether it was of any use to them or not. They wanted to find out, just for the fun of it.

One of the earliest was Thales (624 B.C.). He studied astronomy and ways of measuring. He also made the first discoveries about electricity by rubbing amber and producing what is called static electricity. The Greek word for amber was *electron*. Thales wondered what everything was made of, and came to the conclusion that all things were a form of water.

Pythagoras (580 B.C.) was very interested in numbers, and thought that some numbers had magic power. Ten was the perfect number: it was made of one, plus two, plus three, plus



Pythagoras, on a visit to Egypt, demonstrates the relationship between pitch and length of string

four. Three was the sacred number of the universe, for everything had a beginning, a middle and an end. He also studied sound, and again found that numbers were important. A string of a certain length gave one note, half the length a note an octave higher, and so on.

Pythagoras thought that there was a great central fire, and that the sun, earth and planets revolved round it. Each made its own musical note as it moved, according to its distance from the centre, and together they made the 'music of the spheres'. He believed that everything was composed of the four elements: earth, air, fire and water. This was believed in Britain and many other countries for the next two thousand years.

1. Answer the following questions about Thales and Pythagoras:

How did Thales make electricity?

What did Thales think all things were made of?

Why did Pythagoras think that ten was a perfect number and three a sacred number?

Hippocrates (460 B.C.) was the first man to teach that illness was not due to the anger of the gods, but to the wrong working of the body. He believed that nature is the best healer, and that when people are ill there is no need to pray and sacrifice to the gods. His chief methods of cure were proper feeding and plenty of exercise.

Hippocrates is famous for the 'Hippocratic oath', by which any person becoming a doctor swore:

'I shall administer no poison to any person, even at their request. Whatsoever house I enter, I shall go there for the healing of the sick, and abstain from all wilful wrong-doings or misdemeanours.'

Doctors are still bound by the Hippocratic oath today.

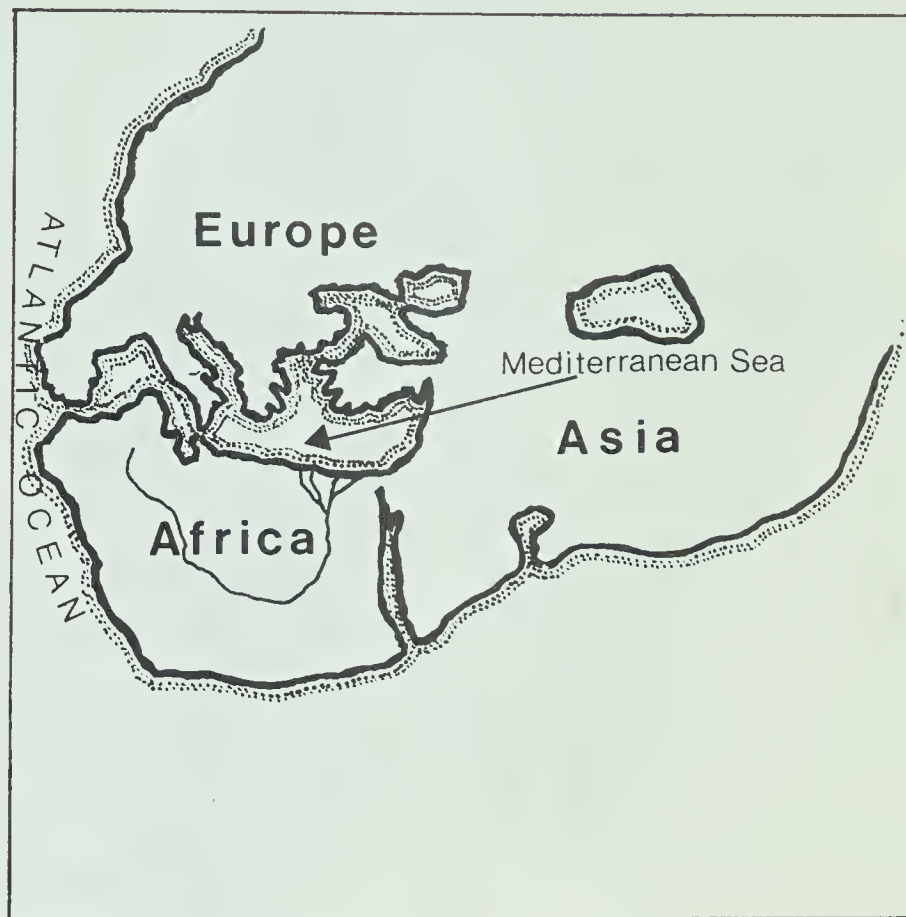
Aristotle (384 B.C.) taught that the earth was fixed in the centre of the universe, and that the sun, moon, planets and stars all moved round it. This was still believed eighteen hundred years later by almost all the people in Britain and other parts of Europe.

A Greek historian and geographer, Herodotus, drew a map of the world which you can see see above.

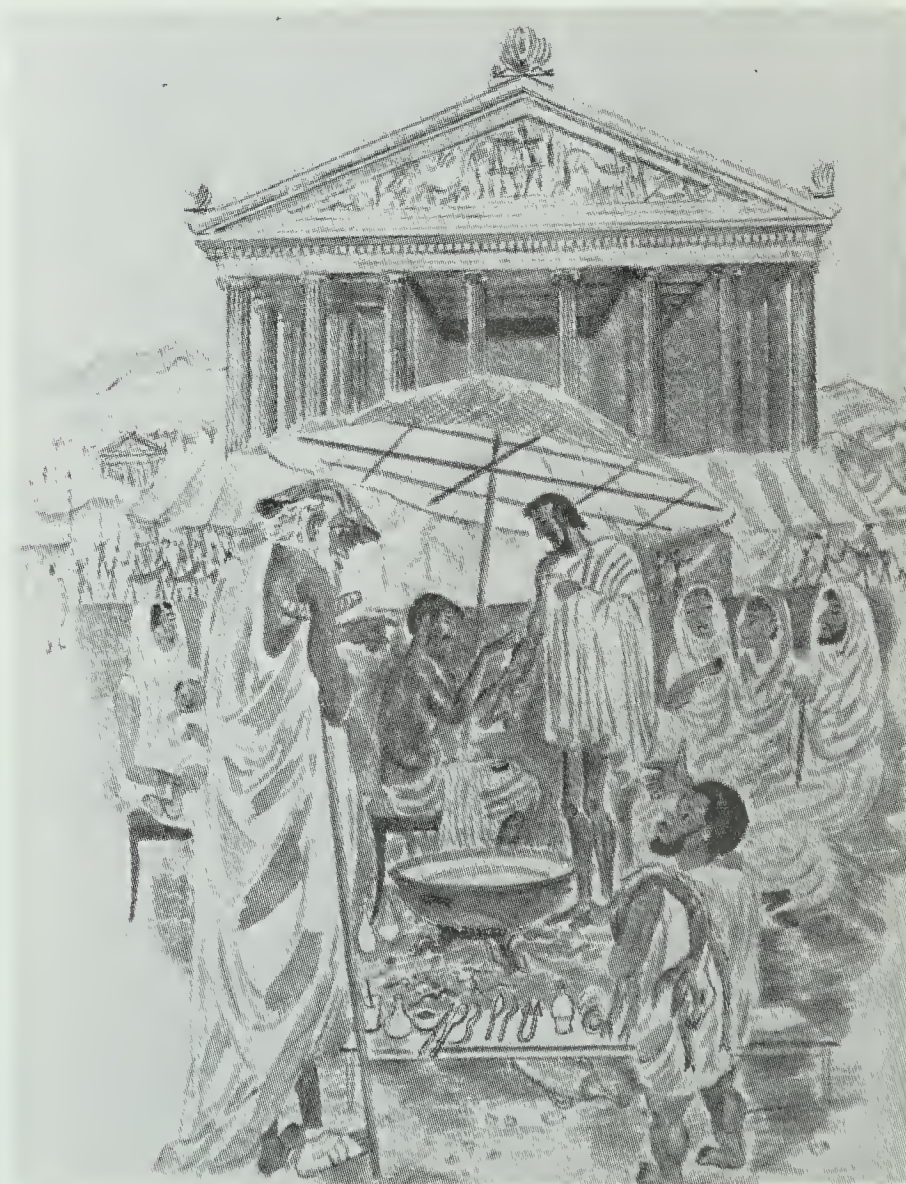
2. Before Hippocrates, what did people think that illness was caused by?

3. Do you think it is a good thing that doctors still take the Hippocratic oath today?

4. Copy the world map of Herodotus into your book and compare it with a map of the world from a modern atlas. Print the names of some modern countries in what you think are the right places.

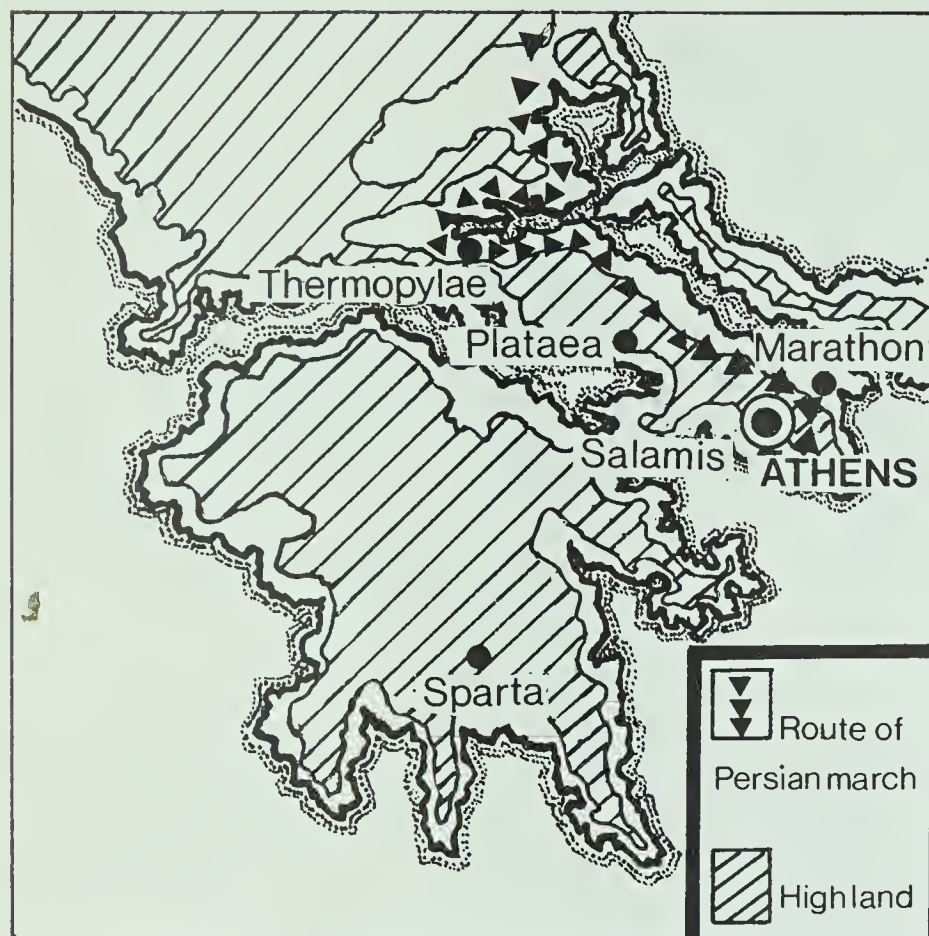


Map of the world drawn by Herodotus (450 B.C.)



A Greek clinic

Chapter 15 Greece and Persia



The route taken by the Persians

When Darius, great King of Persia, ruled the Greeks in Asia Minor, the Athenians helped those Greeks to revolt. They failed, and Darius sent messengers, demanding that the Athenians should send him earth and water, as a sign that they would submit to him on land and sea. The Athenians threw the messengers into a well. 'You will find plenty of earth and water there,' they said and prepared for war.

In 490 B.C., Darius attacked. The Athenians sent a runner named Pheidippides to Sparta, the state with the finest soldiers in Greece, to ask for help.

The Spartans said that it would be unlucky to send any troops until after the full moon. Pheidippides ran back with the bad news, and arrived in time to take part in one of the most important battles in history. Ten thousand Athenians faced fifty thousand Persians on the plain of Marathon. Suddenly the Athenians attacked. The Persians were thrown back to their ships. Greece was saved. Pheidippides ran at full speed to Athens to tell the good news. 'Rejoice, we have conquered,' he gasped, and fell dead from exhaustion.

1. Act the scene where the messengers from Darius come to Athens and also the one where Darius hears what happened to his messengers at Athens.

2. Answer the following questions in your own words:

Why did the Athenians ask Sparta for help against Darius?

Why did the Spartans refuse to come at once?

Where did the first battle between the Greeks and the Persians take place?

Ten years later, the Persians attacked again, this time led by King Xerxes. A bridge of boats was constructed across the narrow sea of the Hellespont. A storm broke up the bridge, and Xerxes ordered the sea to be beaten with three hundred lashes as punishment. The men who built the bridge were put to death. The bridge was repaired, and the huge army crossed, taking seven days and nights.

Leonidas, King of Sparta, led an army of Greeks to bar the way at the narrow pass of Thermopylae. For three days the Persians were held at bay, and thousands were killed. Then a Greek traitor led some Persians by a steep mountain path so that they could attack Leonidas in the rear. When Leonidas learned of this, he sent most of the other Greek soldiers back to safety, but stayed himself with three hundred Spartans.

Again the Persians attacked. Fighting desperately, Leonidas retreated to a hillock, and there, assaulted from all sides, the Spartans fought until every one was killed. Later a memorial was set up at the place with the simple sentence, 'Stranger, bear word to the Spartans that we lie here, keeping their charge.'



A Greek soldier's breastplate, helmet, spear and shield



A hoplite (Greek soldier)

The Persians swept on. Athens was abandoned, and the Persians almost completely destroyed it, but in a great naval battle at Salamis the Persian fleet was utterly defeated.

Then the huge Persian army offered to make terms with the Athenians, but they replied, 'Tell your king that so long as the sun moves in its course the Athenians will never make terms with Xerxes.' Instead they again asked the Spartans for help. The Spartans left the shelter of their fortifications, and joined a great Greek army. The Persians were defeated at the battle of Plataea, and only remnants of their mighty host struggled back to Persia. Greece was free.

3. Imagine that you were in the Persian army at Thermopylae and write an account of what happened.

4. Which is the odd one out in the following: Marathon, Salamis, Plataea, Thermopylae? There are two ways of doing this; see if you can find both, and give your reasons.

5. Choose the best one of the following statements and write it out.

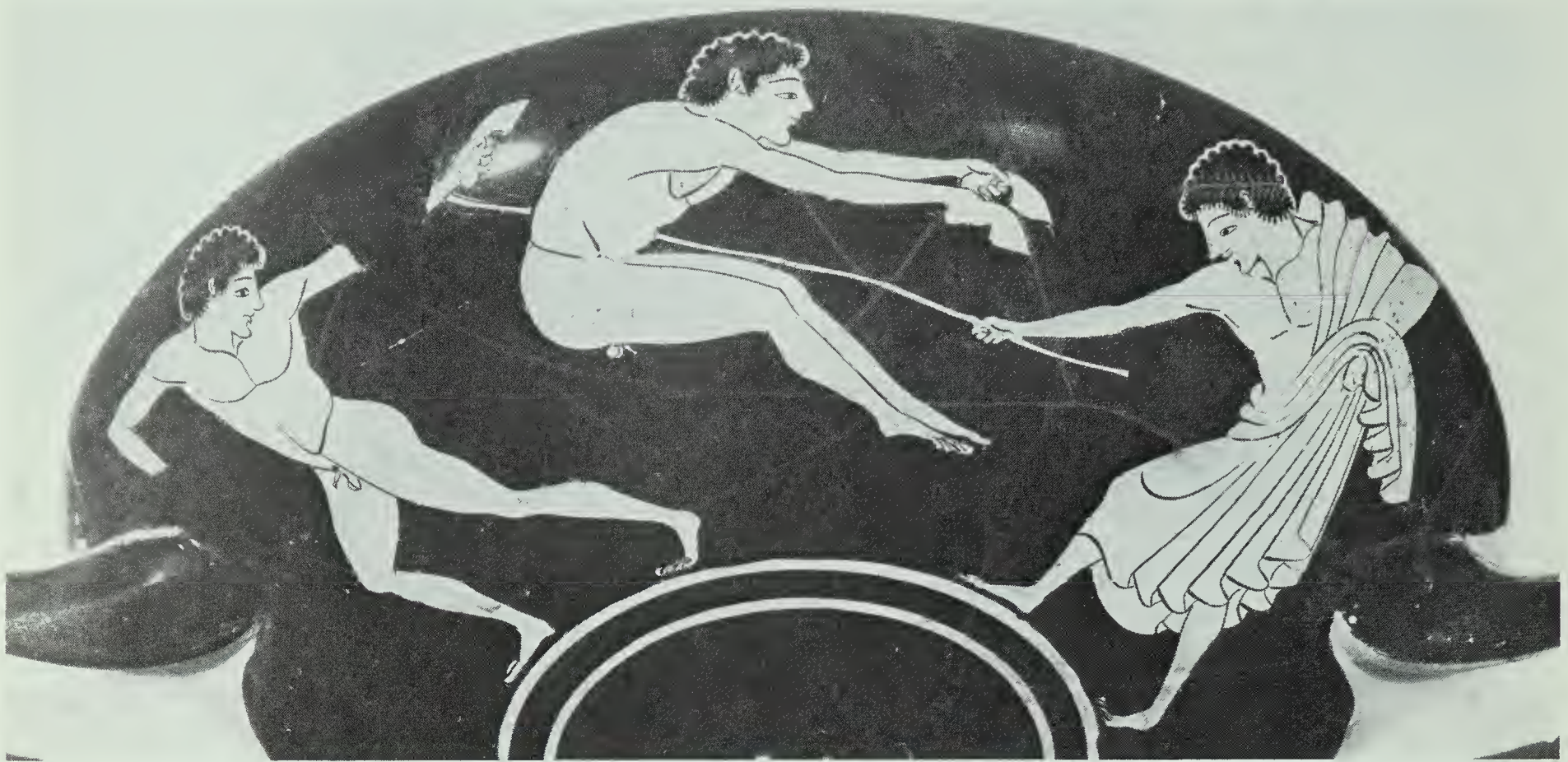
In the second Persian invasion of Greece

- (a) Athens was sacked and burned.
- (b) Leonidas the Spartan led the Greeks at Thermopylae.
- (c) the Greeks were united and defeated the Persians at Plataea.
- (d) the Persians met with disaster.

6. What does the fact that Xerxes punished the sea by having it beaten tell us about Xerxes and his ideas?

7. Look at the map and see which would be the best place where the Spartans could defend the southern part of Greece from the Persian army.

Chapter 16 The Olympic Games



Jumper holding weights

The Greeks were very fond of athletics, not only for the fun of it, but because they believed that a good healthy body helped them to have a good healthy mind. In the year 776 B.C. they held the first Olympic Games. After that the games were held once every four years, and people from all Greek states could compete.

The Olympic Games were much more than just games; they were part of a religious festival, and they began with sacrifices to the gods. Vast crowds thronged the scene, to watch and cheer the competitors from their own city, and to enjoy the host of amusements and sideshows. So important did the Greeks consider the games that for a whole month a 'holy truce' was declared, during which all warfare was forbidden, and Greeks could travel safely to and from the games.

The main events were running, long jump (which, as you can see in the photograph, was performed with the jumper holding weights), throwing the discus and javelin and wrestling. These five made up the *Pentathlon*, and a special honour went to the man who obtained the best result in all five. There were also chariot races and boxing, and races, wrestling and boxing for

boys. There were no events for girls or women.

There was one race in full armour, but normally all athletes wore no clothing at all, but they rubbed themselves with oil, and then covered their bodies with fine sand.

The discus was held above the head, and then swung down and back again, so that it was thrown with the full weight of the body behind it. Wrestling was very popular. The object was to bring the opponent down on to the ground. Any part of the body hitting the ground counted as a fall. Three falls counted as a victory.

1. Answer the following questions in your own words:

Why were the Greeks fond of athletics?

How often were the Olympic Games held?

What was the 'holy truce' and how long did it last?

What were the five main events?

2. Write a few sentences to describe wrestling and discus throwing.

Competitors trained for many months before the games. The priests reminded them that to be worthy to compete, all athletes must be pure in body and mind, in thought and deed. All competitors then swore an oath that they would compete fairly.

On the final day there was a solemn procession and banquet. The names of the victors, and those of their states, were proclaimed by the herald. There were no valuable prizes for the winners, but just a wreath cut with a golden knife from the sacred olive tree—this to the Greeks was the greatest honour a man could gain.

There were no team contests, but each man represented the city state from which he came. After the games the victors were welcomed home with tremendous ceremony and excitement.

3. Imagine you have just won a race at the Olympic Games in Ancient Greece. Describe the final day procession and the banquet and your arrival back in your city state.

The Olympic Games brought Greeks from all parts together, and for a time made them realise how important it was for all Greeks to work together in unity. When they did unite, they were able to drive out the Persians, but then they quarrelled and fought among themselves and were conquered.

For nearly twelve hundred years the Games were held regularly, until they were ended by the Roman Emperor Theodosius in A.D. 394. In modern times the Games have been started again, and they are now open to men and women of all countries in the world.

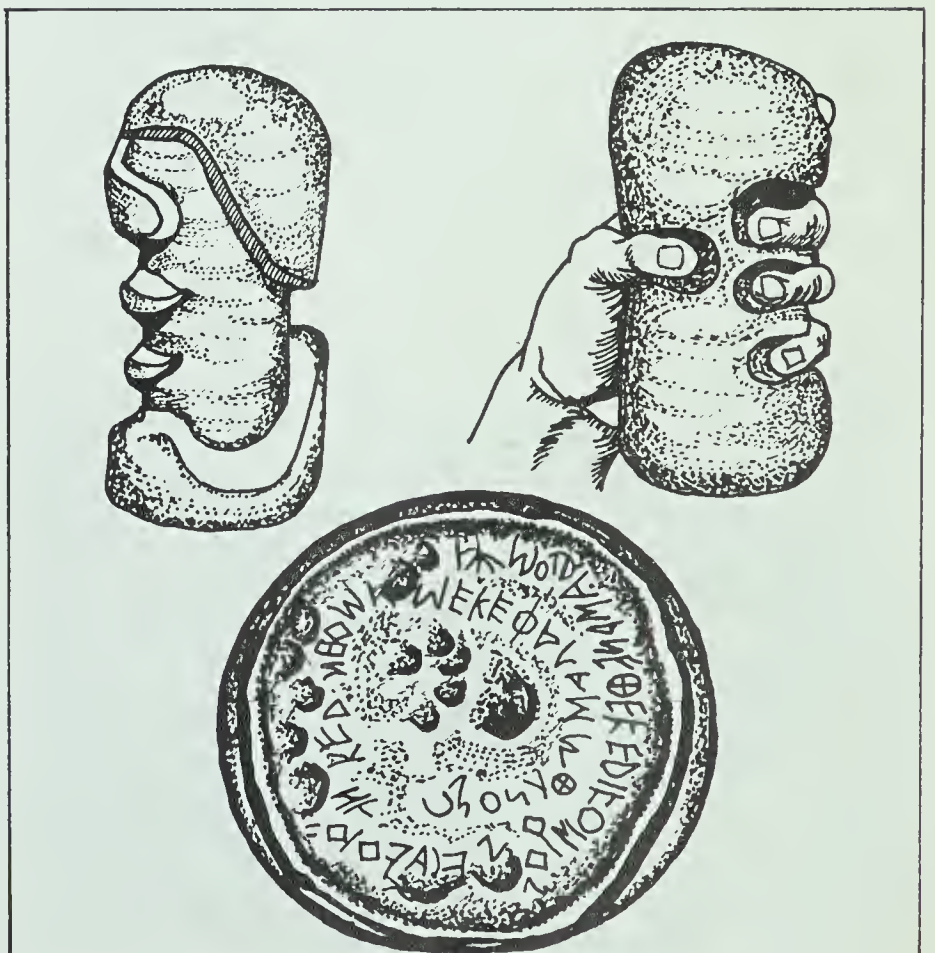
4. When and where were the most recent Olympic Games held? In what ways are they similar to those held in ancient Greece, and in what ways are they different?

5. How many countries competed in the last Olympic Games? Did any of the competitors from your own country gain any medals, and if so, for what events?

6. There is a marathon race in modern Olympics, but there was none at the time of Pheidippides. Why was that? Why is the modern marathon so called? It is 26 miles, 385 yards (41,952 m) long. Why do you think this odd distance has been chosen?



A vase painting showing a running race



Jumping weights and a discus

Chapter 17 Trade, Ships and Seamanship

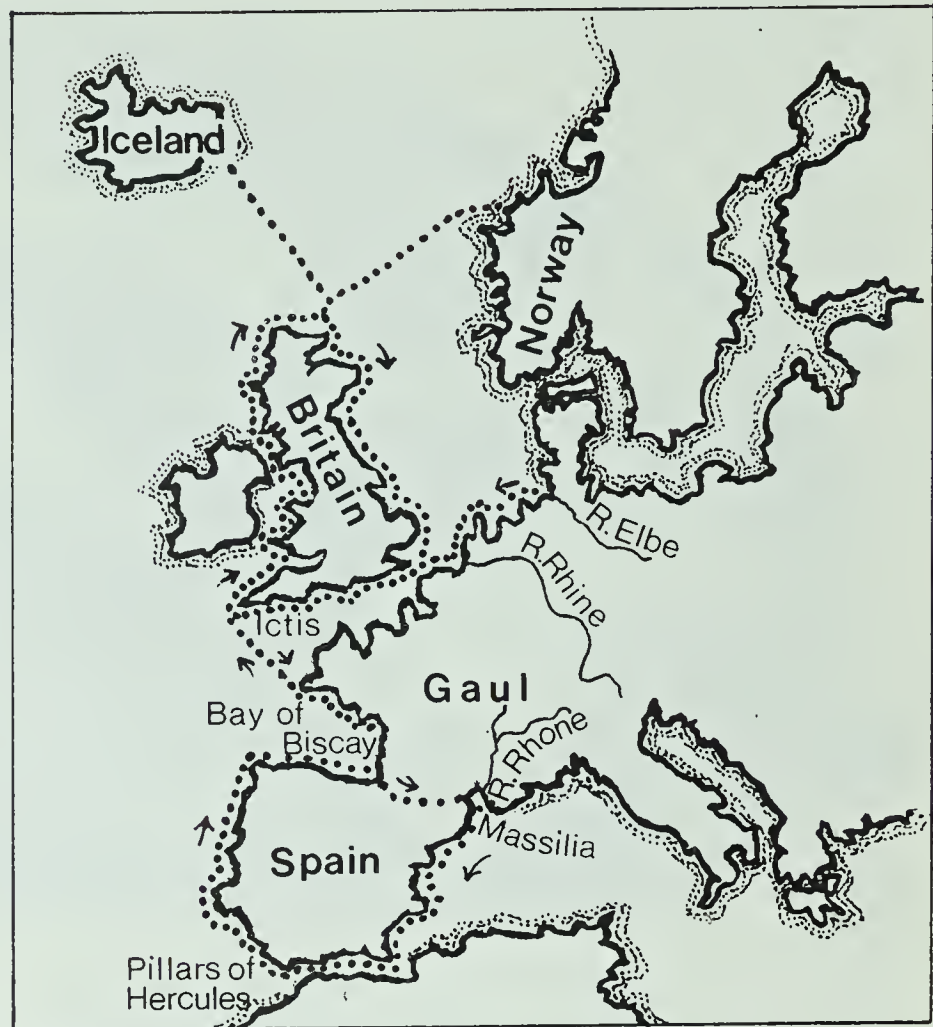


Greek trade map

When the Greeks settled, they soon became good sailors. From their isolated little patches of lowland, the corn would often be taken to market by sea. During winter, the ships were often drawn up on land and covered with stones to protect them. The rudder was taken indoors and hung up in the smoke of the fire.

As Greek cities grew bigger, they could not grow enough food at home, so they had to buy it from abroad. To pay for it they sent wine and oil, articles of pottery, gold, silver and bronze and fine cloth. To make these, and the temples and other buildings, the craftsmen needed marble and clay, tin, copper and gold and many other materials. So trade became very important, especially with the distant Greek settlements.

The Greeks developed two main types of ships: *triremes* for long voyages and war; and *merchant vessels*. Triremes were long, slender and low in the water, with three rows of oarsmen. They had one sail, but in battle only oars were used. The object was to ram the enemy, but first an attempt was often made to close haul



Pytheas' voyage

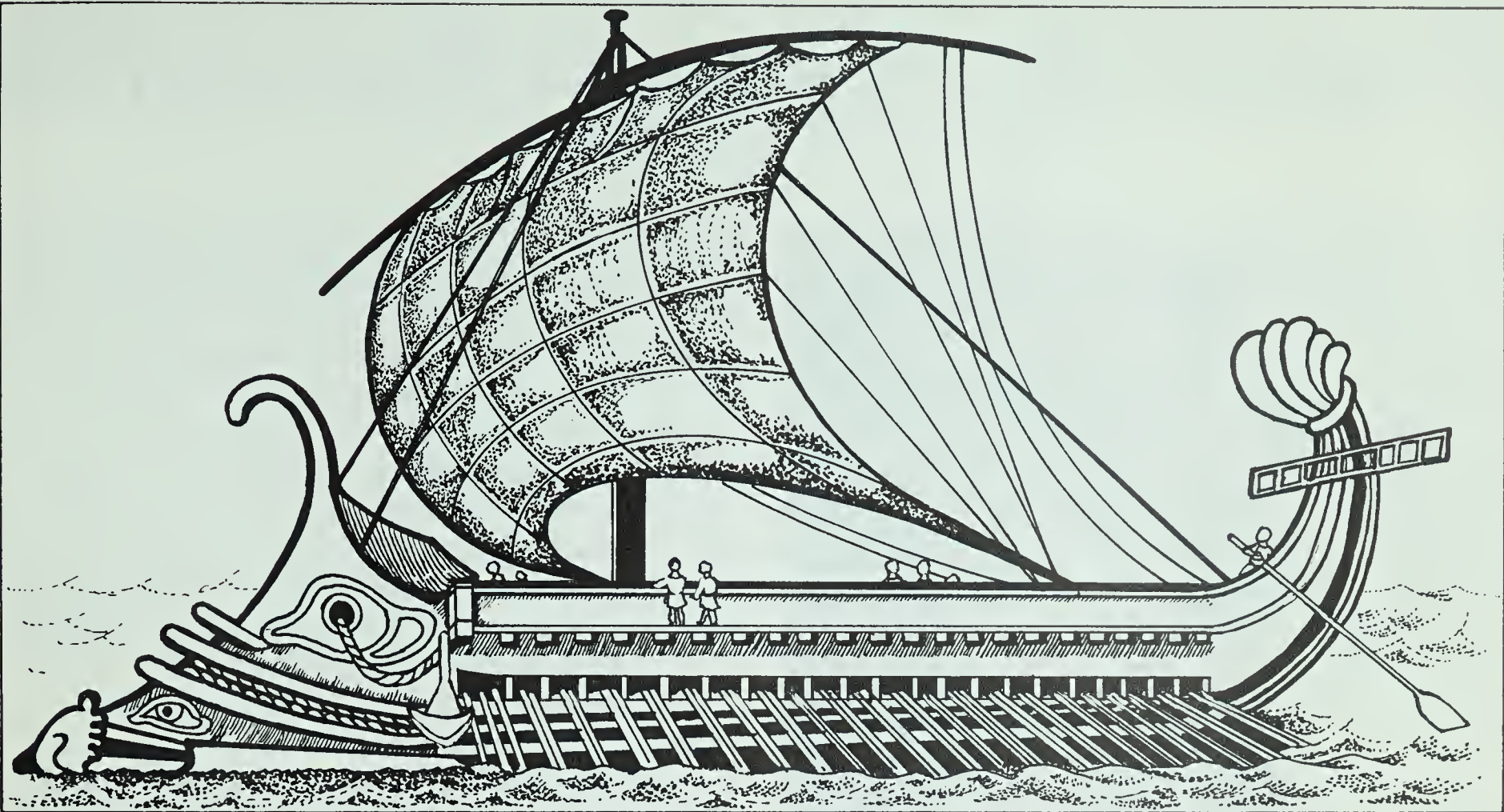
the enemy at full speed, overtaking it, and suddenly shipping oars, at the same time breaking those of the enemy ship, which would then be unable to avoid being rammed. The merchant ships were rounder and not so long, with a similar sail, but no oars.

The Greeks had no accurate charts and no compass, so they rarely sailed out of sight of land. There were no good lighthouses, so very little sailing was done at night.

1. Why did the Greeks become good sailors?

2. What were the differences between triremes and merchant vessels? Draw pictures of both to go with your writing.

The first recorded voyage to Britain was made by a Greek from Massilia, named Pytheas. Tin and amber came to Massilia by both land and sea, but the Phoenicians controlled the sea route. Pytheas went to try to find the seaway to the people 'at the back of the north wind'.



The Greek trireme

He slipped through the Pillars of Hercules unseen, and followed the coast. Then he crossed to Cornwall, whose tin-miners were, he said, gentle and hospitable. They dug, smelted and hammered the ore into lumps which were shipped to Gaul.

Pytheas sailed on, to the north of Scotland, where he heard of a strange land called Thule, the 'sleeping palace of the sun', where the summer nights were only two hours long. He set out and, after six days sailing, reached it. Was it Iceland? Or Norway? We do not know. He returned and completed his voyage round Britain.

May 21st. Slow progress with contrary wind. We entered the Pillars of Hercules. Still no sign of Phoenicians.

Greek skill at building and handling ships played a large part in the defeat of the Persians at the battle of Salamis where 380 Greek ships met 1200 Persian vessels. Greek triremes sailed into the attack, ramming many enemy ships broadside on, or shearing off their oars.

Eventually, the battered remnants of the great Persian fleet sailed for home. Greek skill and seamanship had triumphed.

3. Using the map, write a short account of the route followed by Pytheas from Massilia to Thule and back again. Why do you think he made the voyage?

4. Here is part of an imaginary log of Pytheas' ship. Continue the log, choosing what you think might be the most interesting parts of the voyage.

May 1st. Left Massilia at noon with a fair wind. Made 30 miles and found sheltered anchorage for the night. No sign of Phoenicians.

May 2nd. Good progress along coast. 50 miles covered.



How the trireme was rowed

Chapter 18 Poets and Playwrights



Poseidon

When the Greeks first entered the country, they had no system of writing, but they were very fond of stories in verse, which were learned by heart, and recited by specially trained men called *bards*.

Homer was one of the earliest and greatest Greek poets. In *The Iliad*, a long poem, he told how the Greeks besieged the old city of Troy for ten years. The Greeks believed that the Gods took a personal interest in the war, each God or Goddess having favourites among the warriors. Zeus, ruler of the other Gods, was angry with the Greeks, and helped the Trojans to drive them back, out of their camp and down to the shore; but his wife Hera and the God Poseidon (whose statue you can see in the photograph) came to their aid. The Trojans were driven back, out of the camp.

Zeus was furious, and ordered Poseidon to withdraw at once. Again the Greeks were

driven back. Achilles, their greatest warrior, had quarrelled with King Agamemnon, the Greek leader, and was sulking in his tent. Patroclus, his friend, put on Achilles' armour and went out to try to take his place, but he was killed by Hector, the Trojan hero.

The grief and anger of Achilles were terrible. He took a dreadful revenge on the enemy, and killed Hector. With his dying breath Hector begged Achilles to allow his body to be taken into Troy for burial. Achilles scornfully refused. He fastened Hector's body to his chariot, and dragged it round the city, in full view of the Trojans on the walls.

At night Priam, Hector's father and King of Troy, came to Achilles and begged for the body of his dead son. 'Think of your own father,' he said, 'and pity me. For I have lost all my sons. And now I have forced myself to come humbly to you, forced myself as no man has ever done before, and raised to my lips the hand of him who slew my son.'

Achilles was touched with pity, and agreed to his request.

Later the Greeks constructed a great wooden horse and left it outside the gates of Troy. The Trojans, thinking it was a gift from the Gods, which would bring them luck, dragged it inside the city. Hidden inside it, however, were armed Greeks, and with their help the city was taken.

1. Why was Zeus furious?

2. Write and act a scene where Achilles refuses to fight, and Patroclus puts on his armour and takes his place.

3. Write and act the scene where Priam begs for Hector's body.

4. What do you think is meant when something is described as a Trojan horse?

Some great writers in Athens wrote plays which were acted in the theatres. Aeschylus told of Prometheus, who greatly angered Zeus by helping men, giving them fire, stolen from the chariot of the sun. As punishment, Zeus had him fastened to a rock with strong iron bands, with a heavy spike driven through his chest into the rock. As he hung there, Prometheus defied and mocked Zeus. The play ended with thunder and an earthquake in which Prometheus was swallowed up.

Aeschylus also wrote *The Persians*, which told of the grief at the court of Xerxes when news of the Persian defeats was brought, and when Xerxes himself returned, alone and in rags.

Euripides wrote problem dramas about war, religion, and why men and women acted as they did. Many Greeks believed that although people may struggle against it, in the end they cannot avoid their fate, even though this was sometimes foretold by the oracle at a temple.



The fight over the body of Patroclus

5. Copy and fill in the crossword on the right which contains words and names connected with this chapter.

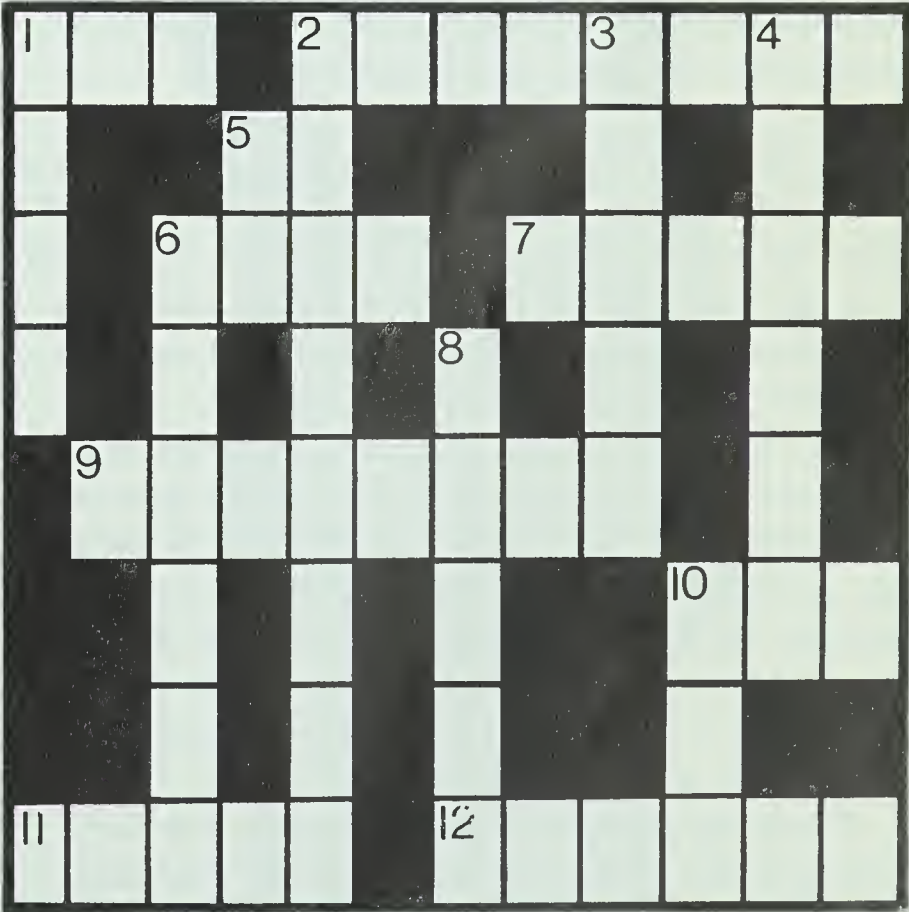
Clues

Across

- 1. Number of years of war with Troy
- 2. God who favoured the Greeks
- 5. Beginning of a king's name
- 6. Wife of Zeus
- 7. A Greek poem
- 9. A Greek hero
- 10. Half of 6 down
- 11. Men who recited poems
- 12. Written by Euripides

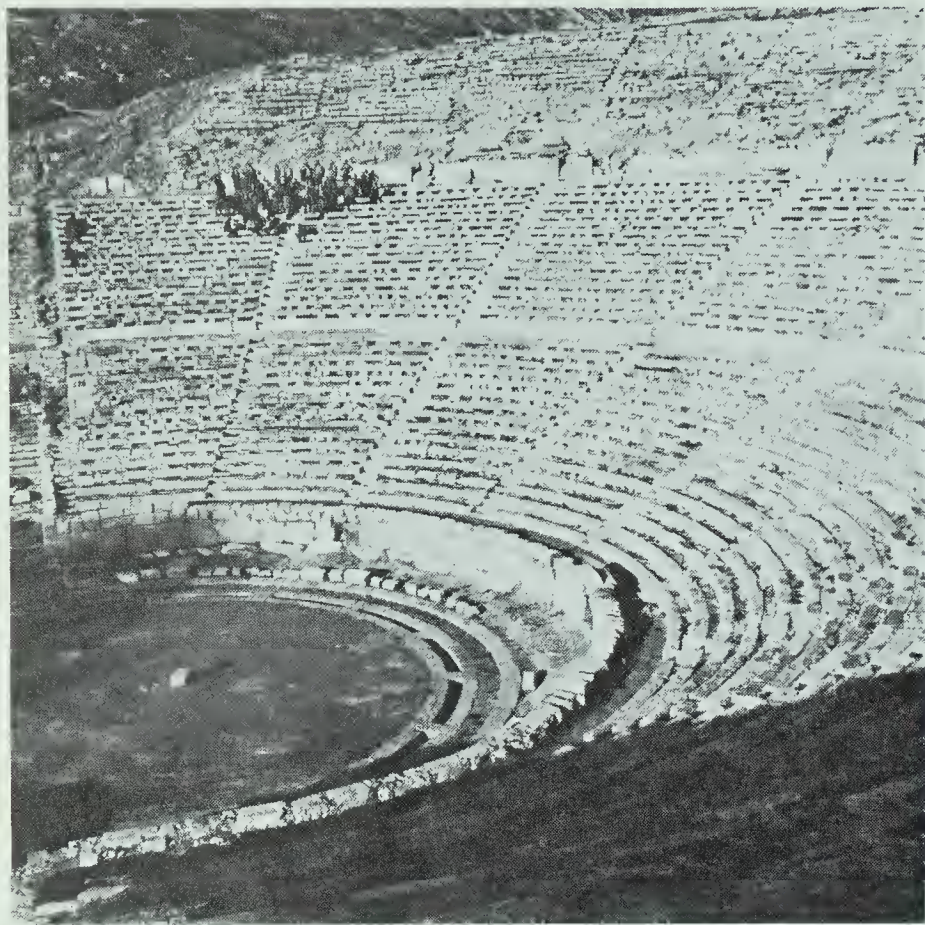
Down

- 1. A city
- 2. Title of a Greek play
- 3. Last part of Greek hero's name
- 4. This foretold a person's fate



- 5. Same as 5 across
- 6. A Trojan hero
- 8. A Greek poem
- 10. Beginning of a poet's name

Chapter 19 Stories and Plays



A Greek theatre

Another great writer of Greek plays was Sophocles (495–405 B.C.). One of the plays he wrote was the story of Oedipus:

King Laius of Thebes was warned by an oracle that, if he had a son, that son was fated to kill him; so when a son was born to him, he thrust a spike through the baby's feet and ordered a goat-herd to leave the child to die on the mountains.

The goat-herd hadn't the heart to do this, and instead gave the baby to another goat-herd who took him to Corinth, where he was brought up as the son of King Polybus. As a young prince, Oedipus went to ask advice of the oracle at Delphi. 'Unhappy man,' said the oracle, 'it is fated that you will kill your own father and marry your mother.'

Thinking himself to be the son of Polybus, Oedipus decided never to return to Corinth. As he journeyed, he met an old man in a chariot, with four servants, one of whom rudely struck him and told him to get out of the way. Oedipus was angry, struck the servant and killed him. The others attacked him, and

he killed the old man and two of the servants, while the other escaped.

Oedipus travelled on, and one day came to Thebes, where he learned that King Laius had been killed, and that the sphinx, a monster with a lion's body and a woman's head was terrorising the land, killing all it met who could not answer a riddle. The people of Thebes proclaimed that any man who could answer the riddle and free the land from the sphinx should become king.

Oedipus approached the sphinx who was sitting on a high rock, surrounded by the bones of those who could not answer her riddle. 'What is your riddle?' he demanded.

'What is it that in the morning walks on four legs, at mid-day walks on two and in the evening on three?' asked the sphinx.

'It is a man,' said Oedipus. 'In the morning of childhood he crawls on hands and knees; then he walks on two, and in the evening of old age he needs a stick to support him.'

It was the right answer. The sphinx threw herself from the rock and died. Oedipus became king and married the queen.

Years later a plague fell upon Thebes. An oracle said that it would not be lifted until the murderer of Laius was found. Oedipus was anxious to find him, and pronounced a dreadful curse on the unknown murderer. He sent for Tiresias, an old prophet, and asked his advice.

'Do not ask me,' said Tiresias, 'it is better that you should not know.' But Oedipus insisted, and Tiresias said, 'You are the man, Oedipus.' He then described how Oedipus had killed the old man. Still thinking himself to be the son of Polybus, Oedipus did not realise that it was his own father he had killed. But then the old goat-herd was brought, and he told his story. Oedipus still had the scars on his feet where the spike had pierced them. It was now clear that he was the son of Laius. Just then there was a cry in the next room. Oedipus rushed in and found that the queen had hanged herself. Overcome with shame and horror, Oedipus seized the pins from the queen's girdle and pierced his eyes. Then, blind and despairing, he went into exile. He wandered far, but at



Actors' masks

last found a home near Athens. This pleased the Athenians, for an oracle had said that the land where Oedipus died would become famous and prosperous.

1. This story shows that the Greeks thought that in the end men could not change their fate. What oracles are mentioned in this story, and which of them came true?

2. Act some miracles from this story.

Plays such as King Oedipus were performed in the open air. A chorus told much of the story. The actors wore large masks to show whether they were meant to be happy or sad. Sometimes the mask had faces on both sides, one smiling, one angry, so that the actor could change quickly from gay to sad. Actors padded themselves and wore shoes with thick soles to make themselves look bigger and taller.

3. Make some masks like the Greek ones—some to make people laugh, some to frighten them and some to make them sad.



A comic actor

Chapter 20 Alexander the Great



Alexander's journeys

North of Greece was the little kingdom of Macedonia, ruled by King Philip II. He was not really a Greek, but he copied Greek ideas, and had his son Alexander taught by Aristotle, the famous Greek scholar.

When Alexander was a boy, a horse was brought to Philip, but none of his skilled riders could manage it. Then Alexander came forward. He noticed that the horse seemed to be frightened of its own shadow, so he turned it to face the sun, soothed it and finally mastered it. 'My son,' said Philip, 'you must find a kingdom worthy of you. Macedonia is too small.'

Philip wanted to become the leader of all the Greek states, and conquer the Persian Empire. He trained a fine army, defeated the Greeks, and prepared to invade Asia. Then he was murdered.

1. Answer these questions in your own words.

Where was Macedonia?

Who taught Alexander?

Why did Philip II tell his son that he should find a kingdom worthy of himself?

Alexander was proclaimed king. He was barely twenty years old, but he knew exactly what he wanted to do: he would carry out his father's plans. First he killed off any possible rivals, then went to Greece where he was acclaimed as leader by all the Greeks. He met Diogenes, a famous wise man. 'Ask whatever you wish, I will give it you,' Alexander told him.

'Stand out of the sun,' replied Diogenes, who was not impressed by the proud young king. Later Alexander said to a friend, 'If I were not Alexander, I should like to be Diogenes.'

Before he set out for Asia the Greeks in Thebes revolted. Alexander destroyed the whole city, killed 6,000 men, women and children, and sold the other 30,000 into slavery. No other Greeks dared to rebel, but they did not feel much love for him either.

Alexander set out for Asia. His Macedonian soldiers defeated a great Persian army in Asia Minor. The cities of Tyre and Sidon fell to him, and Egypt welcomed him. Then he advanced into the heart of Persia. A great Persian army was routed: the Great King of Persia fled, and was killed. Alexander became the ruler of the whole Persian Empire.

He might have stopped then—his empire was already the largest the world had ever known;



Modern Alexandria

but that was not enough for Alexander. He marched his army northwards and eastwards, beyond the bounds of the known world. He spread Greek ideas, and founded cities, often naming them after himself. Then he entered India, where he met a great army containing hundreds of war elephants, but they could not stand against his Macedonians. He would still have pressed on, but his soldiers had had enough. For seven years they had marched and fought, now they said they would go no further; so reluctantly Alexander ordered the long journey back to Persia.

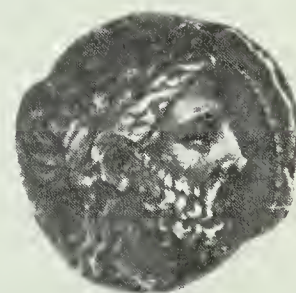
When Alexander arrived he expected to be treated as a god. He tried to bring his Macedonians and the Persians together, arranging for thousands of his soldiers to marry Persians. Then, after a wild drinking party, he took a fever. As he lay dying, he was asked to whom he would leave his empire. 'To the strongest,' he whispered. In 323 B.C. he died. He was only 33 years old.

5. Do you think Alexander deserved to be called 'The Great'?

2. Imagine that you were one of Alexander's Macedonian soldiers. Write a letter home, describing what had been happening.

3. Why do you think the people of Thebes fought Alexander, but the people of Egypt did not?

4. From the atlas make a list of all the modern countries through which Alexander journeyed.



Coins showing Alexander (left) and Philip II

Chapter 21 More Scientists



Alexandrian chemical workshop

Alexander the Great was interested in science. He founded the city of Alexandria in Egypt to be a centre of study, and a vast library of 700,000 books was collected.

Archimedes (287 B.C.), a Greek of Syracuse, studied at Alexandria. One day the people of Syracuse saw him running down the street, stark naked, dripping wet, and shouting 'Eureka! Eureka!' (This means 'I've found it! I've found it!') They wondered what on earth he had found.

The king had just had a gold crown made for him, and he suspected that the goldsmith had cheated him by mixing some less valuable metal with the gold. He told Archimedes to find out. For weeks Archimedes puzzled over the problem. One day at the public baths, as he got into the bath, he noticed the water overflowing, and it suddenly flashed upon him: if he put the crown, and then an equal weight of gold, into water, and measured the amount

of water which overflowed in each case, he would know if the crown was all gold or not. If the crown displaced more water than the gold, it would mean that some of the metal in it was lighter than gold. He was so excited that he rushed home to try the experiment, without waiting to dress.

1. Try Archimedes' experiment. You can't use gold and a crown, but weigh out 200 grams of potatoes, and put them into a basin full to the brim with water. Carefully collect all the water which overflows and pour it into a bottle. Then weigh 200 grams of clay or stones and do the same. Compare the amounts of water in the two bottles. If there is more in that from the potatoes, then you will know that potatoes are not so heavy as clay. The crown was like the potatoes, it was lighter than the gold, so was not pure gold.

Later Syracuse was attacked by the Romans, and Archimedes constructed weapons and machines to defend it. If an enemy galley approached, it might find itself suddenly hoisted up by the bows by grappling irons; or set upon one end and plunged to the bottom; or seized by ropes and pulled on to the rocks; or sunk by huge beams shot over the walls with immense force.

At last the Romans gave up attacking, and starved the city out.

Marcellus, the Roman commander, felt a great respect for Archimedes, and ordered him to be brought to him. Archimedes did not know that the city had fallen—he was too busy working out a problem. A Roman soldier found him sitting on the floor, drawing lines on the tiles.

‘Come on, the general wants you,’ said the soldier.

Archimedes did not look up. His thoughts were elsewhere. The soldier repeated his order.

‘Go away, I’m busy,’ said Archimedes. He did not notice that the soldier was one of the enemy.

The soldier flushed with anger, and drew his sword. ‘Come on, you can’t keep the general waiting,’ he said.

Archimedes did not answer. He had forgotten the soldier was there. The soldier raised his sword and struck the old man. A trickle of blood spread across the floor. The problem would never be solved. Archimedes was dead.

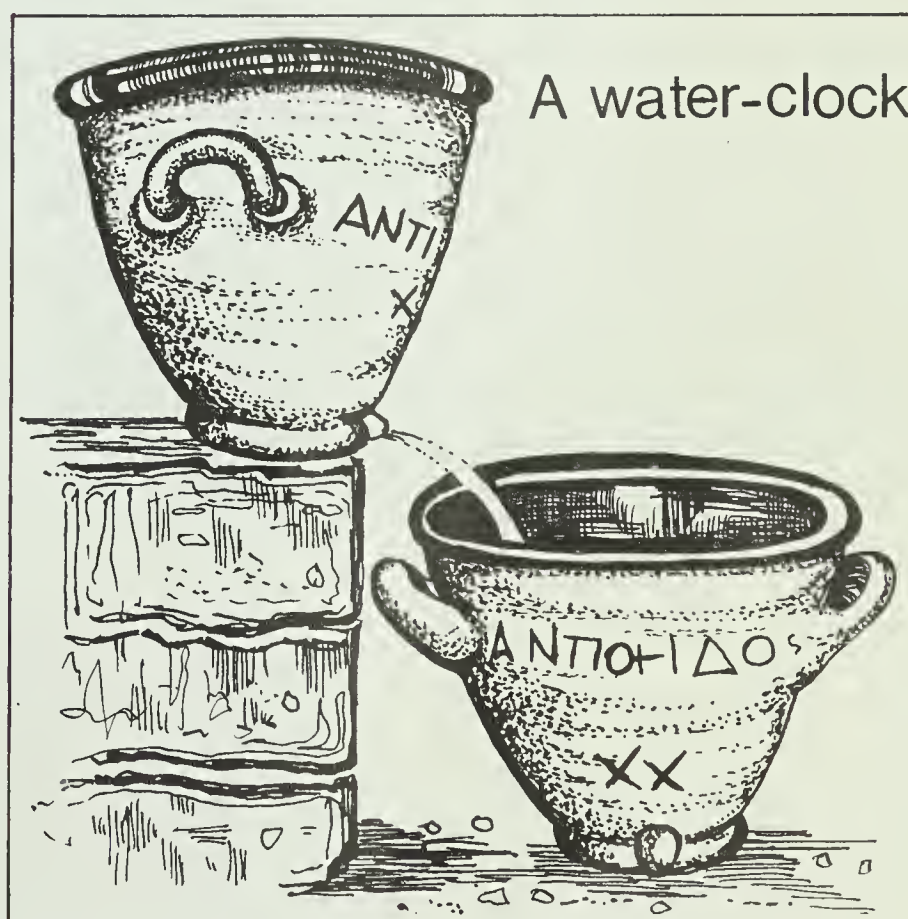
Soon after the death of Archimedes, Greece was finally conquered by the Romans. Greek scientists ceased to have many new ideas, and gradually a great deal of their knowledge was forgotten. But centuries later it was rediscovered—we all owe a lot to the ideas of the Ancient Greeks.

2. Write a list of some of the things that might have happened to a Roman galley attacking Syracuse.

3. Write a report of the death of Archimedes for the press.



Map of the world drawn by Eratosthenes (220 B.C.)



A water clock—another invention of Greek scientists

4. Draw the map of the world of Eratosthenes in your book and compare it with Herodotus’ map on page 33.

To the teacher

In the books in this series, the text is broken up into easily assimilated sections, considerable use has been made of simple illustrations and the short exercises are designed to consolidate each piece of work attempted and to give to pupils some sense of achievement. The choice of topics has been dictated by a desire to keep the subject matter as practical and down to earth as possible and no attempt had been made to deal with abstracts.

Within the limits set by the objectives of the series every attempt has been made to present an attractive and lively set of individual chapters. However, teachers will no doubt wish to add to the suggested exercises with follow up work of their own and to enlarge upon the information contained in each title of the series by using additional reference material, filmstrips, radio and television broadcasts, etc. It is also hoped that in addition to the pupil's own notebook or scrapbook, the follow up work in each chapter may take the form of models or craft-work of some kind as well as imaginative exercises in written or spoken English. Teachers in junior schools, and those teachers in secondary schools responsible for a group of subjects, will find that the civilisations of the Ancient World can form the basis of integrated courses involving history, geography, religious education, craft and English, and it is hoped that

even in more elaborate schemes of this sort the books in the **Knowing Ancient History** series may find a place both as reference material and as a source of ideas.

Among the many well illustrated books on Ancient Greece, the following are very useful on the life of the people, their art and industry: *Made in Ancient Greece* by Christine Price (The Bodley Head 1968); *Everyday Things in Ancient Greece* by M. and C. H. B. Quennell (Batsford 1954). In a book of short chapters such as this, it has not been possible to give any idea of the rich store of legends and stories which form one of the main bases of European literature.

Among books which could be recommended for individual reading, or which would provide material for the teacher for story telling are the following: *Tales of Troy and Greece* by Andrew Lang (Faber 1962); *The Adventures of Odysseus* edited by F. S. Marvin (Dent 1920); *Heroes* by C. Kingsley (Dent 1920); *The Windswept City* by Henry Treece (Hamish Hamilton 1967); *The Voice of Apollo* by Mary Ray (Cape 1964); *Argle's Oracle* by M. Pardoe (Routledge 1959); *The Lion in the Gateway* by Mary Renault (Longman 1964); *Theras, the Story of an Athenian Boy* by C. D. Snedeker (Dent 1925); *The Truce of the Games* by Rosemary Sutcliff (Hamish Hamilton 1971); *Alexander's Great March* by Hans Baumann (O.U.P. 1968).

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